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FLOS SANCTORVM.
THE
LIVES OF SAINTS.

Written in Spanish by the learned and
Reuerend father

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Translated out of Italian into English, and
compared with the Spanish

By
W. & E.
K.
B.

THE FIRST TOME.



*Nos insensati vitam illorum aestimabamus insaniam, & finem
illorum sine honore: ecce quomodo computati sunt inter
filios Dei, & inter Sanctos fors illorum est. Sap. 5.*

Superiorum permissu.

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*The first Tome containeth the Saints of the first
sixe monethes.*

*The second Tome containeth the Saints of the other
sixe monethes.*

*The third Tome is of Extraneages, with some
English Saints.*

TO THE EXCELLENT PIOUS LADY, MADONNA ALOYSIA &c.

*The translatour wisheth
Continuall increase of aboundant grace in this life, and
correspondent glorie in eternall blisse.*



OVR Excellence (Right Honorable Lady) hath read howv the children of *Israel* building againe the Temple of *Ierusalem*, vvvhich the *Chaldees* had destroyed, vvvere forced by reason of aduersaries opposing against them, *To work with one* ^{2. Esd.} *hand, and hold a sword in the other.* ^{cap. 4.} Notvvithstanding those letts, the edifice proceeded, and at last vvvas perfected. So in this litle vvork of mine, I haue found impediments, not comparable indeed to those of *Israel*, yet in proportion of my vveaknes, great ynough. Neuerthelesse, through Gods goodnes, I haue passed them, and novv am come to this forvvardnes. But as a mans vvhole life is a vvvarfare vpon earth, and his death the greatest conflict; so I find my self in most danger in this end, or pavvse of my vvork; so meane a person to offer his simple laboures, to so Noble, vertuous, vvise, & renouvvmed a Lady. VVhose praises, and due comendations, require farre greater talléts in the vvriter thē are in me, to some such therefore, I vvillingly remit the performance thereof; not daring to enter into so great a sea of laudable matter, and admirable vertues. Though the offerer deserue nothing but blame for his boldnes, neuerthelesse, the thing I offer, is vvorthy of your most honorable patronage. The holic liues, happie deathes, and glorious raigne of Saints, vvritten by a godly and learned Spaniard in Spanish, novv turned into English, can to none be so vvell presented, as to a most Noble Spanish Ladie; leauing *Spaine* to sojourne in *England*. Esteeming the reproch of *Christ*, and of Catholique faith in a strange countrie, better, then not onlie the riches and glorie of *Spaine*, but also then

the quiet repose, and publicke vse of Religion, in *The Catholique Kingdome*. Praises, and prayers are due to Saints (not as though they needed our seruices, vvho serue and honour each other vvith Angels in heauen, the vvhole profit of mortall clients redounding to themselues) but aboue all thinges Saints require imitation of mortall men in their vertues. Through your Ladiships handes therefore, this booke shal best passe, to al deuoute, or vvell disposed persons, vvho must needes be more encouraged to prayse, pray vnto, and imitate the glorious Saints, seeing your most honorable example before their eyes, so surpassing other vertuons, in the vvay of perfection: That if any imagine ouer great difficultie, or impossibility to imitate the incomparable vertues of glorified Saints; they may conceiue, and take courage, seeing your self yet mortall shine so cleere in heroicall vvorkes: and thereby remember, that imortall Saints did the verie lyke in their mortallity. Those therefore that shall reape spirituall profit hereby, may assigne the Glorie to God, the thanks to your Honour, and the defects vnto me. Crawing pardon of your Clemencie for attēpting thus much vvithout vvairant, hauing no better meanes to shew a gratefull mind tovvards your Excellencie, so singularly affected to our nation, as to participate vvith the afflicted thereof. For vvich vverest all most obliged, to pray the Almighty, still to conserue, and augment your plentifull grace in long life, and so reppard the same in eternall glorie: Through the merites of *Christ*, and prayers of all Saints. This sollemne feast of *S. Iames the Great*, 25. Iulij. 1609.

YOVR EXCELL.^{cica}

poore seruant and headsmā.

K. E.

OF THE FEAST OF THE CIRCVMCISION OF OVR LORD,

And of the most holy name of Iesus.



MONGST other the notable damages and grievous evils which arose and resulted from the first man *Adam*, one was, that all his posterity remayned in the disgrace and disfaour of God, being all borne in original Sinne, and the children of wrath. For God hauing left in the hand and power of *Adam*, all our originall Iustice, wherein he began to traffique with him, and finding him vnexperte to negotiate and deale therein, he lost his owne Iustice, and in loosing his owne, he lost ours also, leauing all vs his offspring in a miserable estate: as

S. Paul saith: *Omnes in Adam peccauerunt*, that is. All sinned in *Adam*. For he had in his power the originall Iustice of euery one, wherein hauing sayled himselfe, we were all left in miserie, the enemies of God, borne out of his fauour, and in originall Sinne. God had compassion of this miserable estate of men, and to remedy their so great losses, determined to send his only begotten Sonne, being made man into the world, to remedie and repaire the losse of men. As it pleased him so it was done, God being made man came into the world, and did not only pay with his death the offence that man had made vnto God, but moreouer left them meanes, whereby euery man might be freed from originall Sinne, and returne againe into the fauour of God, at least, if he did not purchase more Grace. These remedies be the Sacraments, one of the which is Baptisme, the which is as it were the entry and gate of all the other, and was particularly ordayned by God, as a remedie against originall Sinne. It was conuenient that the Sonne of God should for a while deferre this his comming into this world, for diuerse causes that occurred, and yet to the end, that in the meane time, the world should not be without remedie for originall Sin, he ordayned two seueral meanes; one that was generall to all the world, atwell for the men, as for the women, and the other that was particular to one nation, and the people of the same. The remedie generall was the protestation, and confessing of the faith of one sole mediator, the which we confesse nowe also at this present, but yet in manner different. For they protested the faith of one mediator that

Rom. 5.

Sap. 9.
Hib. II.

D. Gre-
gor. in
moral.
lib. 4.
cap. 2.

Gen. 17.

Ihon. 3.

was to come, and we confesse the faith of one Mediatour that is already come, *Iesus Christ*. None can be saued without this faith, agreeable to which we reade in the booke of Wisdome, where he saith. *By the wisdom they were all healed, that pleased God since the beginning.* Saint Paul saith also; *Without faith it is impossible to please God.* As though he had said. He that doth not confesse that *Iesus Christ* is Mediatour betwene God and man, it is impossible that such a one should please God and be saued. This faith of one Mediatour was remedy of originall sinne from the beginning of the world. The fathers did apply it to their children, and thereby they were cleansed from originall sinne, as now we are by Baptisme, as Saint Gregory sayeth, *That the faith of one Mediatour was of the same value to the auncient Fathers, as Baptisme is to vs.* The Fathers did apply it to their little infants, with some interieur or externall act, but they that were greater, and of yeares of discretion, confessed it themselues with some Sacrifice, and offering that they made; which was ordained for them, for that intent. This was a remedy generall for all the world, & lasted a long time. But malice encreasing in diuerle parts, they forgotte by little and little the true God, and worshipped false Gods committing Idolatry, God being mercifull, and seeing the same, in remedy thereof selected one linage, and one particular family, which he would should be his people, of which it pleased him to take flesh when he was made man, & this was the family of *Abraham*, who liued in the world when Idolatry beganne, God knowing that he was a vertuous man, and desirous of his seruice, marking him for his owne among other nations, and to giue him a sure token, that of his family the eternall word should take flesh; he commaunded him that he and all his descendents after him should be circumcised, as we reade in *Genesis*. This was ordayned vnto him by precept, which bound all the men of that nation, and was to be performed the eight day, confessing by that Ceremony and Sacrament, the faith of one Mediatour, which was to come of that linage and stocke. There remained still in auncient force the other ceremonie, for the fathers to apply vnto their children, the faith of one Mediatour throughout the rest of the world, and in this particular people also concerning the women, who by this confession, were freed from originall sinne, as the men were by the Circumcisiō. The Son of God cominge after into the worlde, abrogatinge the olde lawe, & publishinge the lawe of grace, did likewise abrogate this ceremonie of Circumcision, and institute in place thereof, the Sacramēt of Baptisme. Which is a generall remedie for originall sinne, thoroughout the worlde: Aswell for the men as for the wōmen. Without which Baptisme, it is impossible that anie should enter into heauen, accordinge as the same Sonne of God saith: *They that are not borne againe of water and the holie Ghoste, can not enter into the kingdome of God.* These three remedies were in the worlde, against the detriment we were all runne into, by the sin of the first man *Adam*: and as saint *Thomas* saithe: *God did applie them and change them accordinge to the disposition of the worlde that should receaue them;* Men at the firste, were verie fearefull, consideringe the

the punishment imposed vpon all, for the sinne of *Adam*, and for that cause, God was contented, that they should confesse their miserie, and the greate neede they had of a Mediator, that should help and deliuer them. Afterwarde the malice of men increasinge, it was conuenient that God should proceede against them, with more seueritie; And so he ordained Circumcision; a precept of rigour and of bloode (For as *Iosephus* an hiltorian of the *Hebrewes* affirmeth, manie children died being circumcised) which was to the ende, that euerie one seing with what seueritie, one sinne that *Adam* comitted, was cleansed and washed away, they might haue feare of the punishment that each one should susteine, if they presumed to offende God. Afterward this remedie was changed, in the lawe of grace. For God seeinge, that he had to deale with a nation more docible, and of better intention, gaue vnto them Baptisme, which is a sacrament easie and pleasant, not grieuous or dolorous, and by it the soule was cleansed from originall, and with all he pardoned and remitted also a ctuall sinne, if the receauer had comitted any. And by vertue of this Sacrament, did giue grace vnto the soule, and in this respect, this remedie, is far more noble, then anie other Sacrament in the olde lawe. For although, by anie other remedies, the originall sinnes were pardoned, and the soule remained in the fauour of God: this came not by the vertues which those sacraments had, as the Baptisme hath; but the grace which was giuen to them that receaued those sacraments; was by the faith of *Iesw Christ*, which they confessed, to witt; that he should be the Mediator and Redeemer of men. And this is the reason, that it is a mortall sinne, to be Circumcised at this time. For euen as in Baptisme, he that is baptised, confesseth the faith of *Iesw Christ*, and that he is now come: so they that be circumcised, confesse the faith of *Iesw Christ*, that is to come. In such sorte, that at this daye, he that should be circumcised; should denie that *Iesw Christ* is come, and beleue that he is to come, as the Iewes do beleue; and should therein make himselfe a Iewe. This is that *S. Paule* saith: *If you be circumcised, Christ will nothing auail you.* As if he had said: With the Circumcision, you deny, that he is come into the worlde. By these things aboue saide, we may learne, that these three remedies, that God hath giuen to the worlde, to cleanse men from Originall sinne, were applyed vnto them that were the enemies of God. Moreouer, by thy same things we may learne, how much we be bound vnto the Sonne of God, *Iesw Christ* our Lord. Who, not only was made man, which seemed the greatest thing that could be done for man, but would also this daye be Circumcised, and reputed a sinner.

Gal. 4.

It would seeme maruailous (vndoubtely) if a greate Prince, highly displeased against his slaue, and deuyfinge to chastice him, his only Sonne, for the loue he beareth to this slaue, should inuest himself with his garments, assume his very gesture and countenance, and suffer the punishment of his father, to quitt and free the slaue. God was highly displeased with *Adam*, for that he had eaten the forbidden Apple. Neuerthelesse, such was the loue that the Son of God bore

Phil. 2.

vnto man, as he tooke his forme, and similitude, and was clothed with his vesture (as S. Paule affirmeth) sayinge: *He tooke the forme of a seruante in the similitude of the fleshe of sinne.* Iesus Christ beheld in this habite, the wrathe of his father, which was poured vpon him in such sorte, that in all his body there remained no free place, from blowes and woundes, and at the last, he was nayled on a Crosse, and so dyed.

part. 3.

qu. 37.

art. 15.

This death and shedding of the blood of the Son of God, was deferred for a tyme, after that he was made man. For it was behouefull, that he should conuerse first with men, for the space of 33. yeares. And albeit we acknowledge, the greate desyre he had to make this ranfome, yet at 8. dayes only after his birth would he be Circumcised, and begin to shed his bloode. *S. Vincentius Ferrerus saith:* That our Sauour did as a merchant doth, that goeth to a faire to buy merchandise. Who beinge scarce entred therein, and seinge some ware that pleaseth him, is presently disposed to buy the same, and makinge bargaine, giueth earnest, to pay afterward the entire some, in ready mony at the ende of the faire. The Son of God came into the worlde as a merchât to buy riche Iewells, which are the soules of men. The price of them his owne bloode, which he must shed at the ende of the faire, that is of his life, vpon the bancke of the woode of the Crosse. And for earnest, he began to shed his blood 8. dayes after his Natiuity, when he would be Circumcised. The Angelicall Doctor *S. Thomas*, yealdeth some reasons why Christ would be Circumcised, not being bound to the lawe. And that he could not possibly haue sinne, either *Originall* or *Actuall*. The first was, he would be Circumcised, to shewe, that he was truly man. Another was, to shewe that he descended from *Abraham* after the fleshe. And to the ende, that the Iewes should not haue any iust cause to reiect him, or to say, that he was not descended of *Abraham* to whom the promise was made. *That of his seede the Messias should be borne.* *S. Basill saith:* that Iesus would be Circumcised, not to bind vs nowe to Circumcision, but to breake the bondage of so heauy a yoke. And the lyke saith *S. Paule.* *God sent his son into the worlde, and submitted him vnto the lawe, to deliuer them, that were in subiection to the lawe.* In lyke sorte, Christ abrogated the lawe, not as a thinge vnkowne of him, but as thinge made by him. Finally, he would as *S. Basill saith*, submitt himself to the Circumcision after the fleshe, to giue vs instruction, that we should be Circumcised after the spirit. Some haue need to Circumcise their senses, as the Sight, in keeping it from that is not lawfull to be desyred. The Hearing, as not to giue eare to distraction. The Tongue, by not speaking vaine and dishonest wordes.

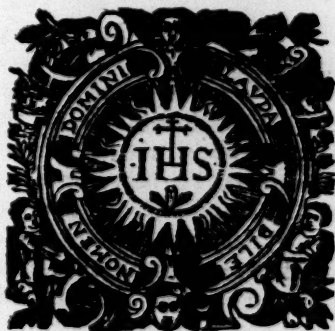
Gala. 4.

For these, and manie other lyke reasons, which the holy Doctors alleadge. The 8. day after the Natiuity of the Son of God, holy *Ioseph* husband of the glorious Virgin, and a diligent obseruer of the lawe, said vnto our Lady, as may be imagined. *Mary*, my deare Spouse. This is the 8. day since thy Son, was borne, and our Lord commanded in the lawe, vpon that day all the male children, of our people should be Circumcised. Tell me, whether it be the will of God, that he should be subiect to the lawe, that God hath comanded should be

be done. To whom the blessed virgin, taught by the Holy Ghost, answered. It is the will of God, that his Son should be circumcised, and so it is necessary. Forthwith, the good olde man, went to call the ministers of the temple, of the city of *Bethleem*. Who being come, with other people (as the custome was for that sacrament) into the place where the child was borne. The blessed virgin as *S. Epiphanius* saith: Began to vnclithe and open her son, not without teares, which powred downe her face; Feeling already the grief, that her tender yonge child was to suffer. Hauinge taken him out of his clothes, she gaue him into the hands of the Priest or minister of this sacrament. Who taking his sharpened knife did his office diligently. The son of God crying for the greate paine that he suffered; not only as a child of 8. dayes olde, but as a perfect man. And the more, for that he had the entire; and perfect vse of reason. The teares were not fewe, that issued from the mothers eyes, nor sighes from her brest. Shee seing her son, and the son of God, to shed his blood. Very soone did this tender virgin begin to suffer sorrowe; which yet she felt not, when she was deliuered of him. She began soone to suffer, in that she felt the grief of her tender litle child. The holy man *Ioseph* was not without his part of sorrowe. He also shed teares seing his God, and Lord, to shed his blood. When this sacrament was celebrated, it was the custome (since the time of Abraham) to giue them that were Circumcised a name. The minister therefore demanded, what the name of the childe should be called. For which cause, the holy man *Ioseph*, and the blessed virgin with mutuall consent said: that his name should be *Iesus*. As the Angell had sayd, when he was first conceaued.

Lib. 1.
10m. 1.

OF THE MOST HOLY NAME OF IESVS.



Concerning this most sweete name of *Iesus*, it shalbe necessary to saye some things, out of many that haue beene spoken, by the Saints, as well of the olde; as of the newe testament. The Prophet *Ieremy*, speaking of this name saith: *An Oliue abundant, faire, and fruitfull, shalbe the name that our Lord shall giue vnto his some.* Such truly is this most sweete name. He is the oliue, that bringeth

Ier. 11.

forthe the oyle of mercy, through which by his meanes God doth shewe mercy to all men, in communicinge to them his heauenly treasures. The kingly Prophet *Dauid*, talking with God, said: *Saye o Lord vnto my soule, I am thy saluation*, As if he should haue said, Lord, we haue seene thee a long time, a rigorous Iudge, punishing our sinnes seuerely, causing thy selfe to be called God of reuenge, God of hostes, God of rigour, and of punishment. Hyde now these names of Maiesty, and Empirie, let vs heare the name of pittie, and mercy. Let my soule heare thee saye: *I am thy saluation*. I that was wont to be thy punisher, will now be mercyfull vnto thee. I am named *Iesus* which is an Oliue, and which bringeth forth the oyle of mercy. Moeouer, *Jeremy* saith, that this Oliue is abundant. For by this name saluation doth flowe out abundantly. And this Oliue is faire, for it hath in it the beauty of God. It is also fruitfull, by the benefite, and proffit that it produceth in our soules. The principall of all other is, that it is the redemption and saluation of our soules. And thus much signifieth the name of *Iesus*. It is much agreeable to this, that we reade in the Canticles: *Oyle poured out is thy name*. *Jeremy* saith, he is an Oliue. *Salomon* saith, he is Oyle. These names agree very well together, since that of the Oliue, oyle is made. Let vs giue care to that *Salomon* saith. *He is oyle poured out*. The reason is. Before the sonne of God was incarnate, all the mercy that he shewed to men, were litle drops or dewe of this heauenly liquor, which he imparted vnto mankind by measure. But when the eternall word was once made man, and had assumed the name of *Iesus*, he powred his mer-eyes vpon mankind, in all abundance. God hath not any thing that he hath not giuen, seeing he hath giuen himself. So that the sweete name of *Iesus*, is truly Oyle, and Oyle powred out. He is the mercy, which he imparteth abundantly.

Pro. 18. The same *Salomon* saith: The name of God, is a strong Tower, to which the iust retyre themselves, and are defended. With great reason he calleth the name of *Iesus* a Tower, for he is the fortresse of the christians, vnto which, whosoever retyreth, shalbe defended against all tribulations, and troubles. If thou (o christian man) perceiue thy self, to be grievously tempted by the deuill, in matters of faith: retyre thee to this strong Tower, embrace this most holy name, calle often vpon him, and thou shalt be freed, and deliuered from this torment. If thou find thy self tempted by desperation, in regard of thy many, and grievous sinnes, retyre thee to this Tower, embrace the meritts of this most holy name, and if thy sinnes were more in number, then the sands of the sea, they shall all be pardoned. Perhaps thou art tempted with dishonest thoughtes, canst thou not find a remedy therefore? clyme vpon this Tower, and thou shalt find some shelter, some place, in some syde thereof, wherein if thou enter, thou shalt be freed from this temptation. If any tribulation afflicte thee, be it corporall, or spirituall: retyre thee to this tower, there thou shalt be defended, there thou shalt be secure. To whom shall pouerty be greuous, seeing *Iesus Christ* so poore? Who

Who shalbe displeased with suffering hunger, seing *Iesus Christ* enduring both hunger, and thirst? Who shalbe ashamed to be ill apareiled, seing *Iesus Christ* all naked? who shalbe afraide of torments, or toyled with wearines? who wilbe ouercome with persecutions? and who wilbe daunted with death? seing *Iesus Christ* tormented, toyled, wearyed, and dead.

Most merueilous truly is this diuine name, wherein is found a remedy for so many greate euils. *Esay* calleth it the meruailous Name, and the same saith *Dauid*. *Ezechiell* calleth it a most holy Name. *Malachy* calleth it the greate Name amonge the nations. This name seemed so sweete and pleasant vnto the Apostle *S. Paule*, that in his Epistles, he nameth it fise hundreth times. Wryting to the Philippians he saith. In this Name euery knee shall bowe, in heauen, in earth, and vnder the earthe. Euery day both Angells and men, encline and bowe themselves vnto him. The Diuells also did bowe, and yeald vnto it, when the Apostles did cast them out of men, by the vertue of this Name. *S. Luke* saith: the Apostles returned ioyfull vnto *Christ*, and said vnto him, Lord, the Diuells also by vertue of thy name, do tremble, and are subiected vnto vs. The same Apostles, did greate and meruailous miracles, in the vertue of this name, After the coming of the holy Ghost, God heard their prayers, which they made ioyntlie together saying: Lord, giue power to thy seruants, to do wonders, and miracles, by the vertue of this holy name *Iesus*, by which name all are saued, that come into heauen. *S. Luke* saith in the Actes of the Apostles, There is no other name giuen vnto men, in which we can be saued.

And finally this is the name, as the Prophet *Ioell* saith, that euerie one must call vpon, that will be saued. So that contemplating this sweete and holy name; all the afflictions of body and minde, wilbe tollerable and easie. And they shall at the ende be deliuered, and freed, from all perturbations, corporall, and spirituall, and being exercised in good and holy workes, by the meritte, of the passion and death of the Son of God. Which began vpon the day of his Circumcision, to suffer, and shed his blood for vs, shall obtaine the grace and fauour of God in this worlde, and in the world to come euerlasting life.

Pope *Clemens* the 7. comanded in the yeare of our Lord, 1530. that the Feast of the name of *Iesus*, should be celebrated the 15. day of *Ianuary*. But it was not receaued thoroughout the Catholike Church, which doth celebrate this feast, together with the Circumcision, the first day of *Ianuary*, that was the same day, that *Christ* was Circumcised; and they gaue him the name of *Iesus*. He being 8. dayes olde. *Cesar Augustus* rainginge in Rome,

OF THE FEAST OF THE EPIPHANIE,
WITH SOME CONSIDERATIONS OF
This solemnitye.

THe holy scripture in the booke of Hester recoumpteth that king Assuerus, a most mighty prince, desirous to shewe his magnificence and greatnes, made a most sumptuous feast, whereat were present many nations, of dyuers qualities, and conditions. The feast beinge begun, euery one wondred exceedingly, at the things that were therein. The order of the seruice, the delicacye of the meate, the precious wyne, the riche vessells of gold, in which they were serued. These things shewed the greatnes and magnificence of the kinge. It happened, the kinge beinge merry, hauinge druncke much wyne, commanded some of his seculours, to call Queene Vasthi his wife, a moste beautifull woman; who in this meane space, was in tryumphe also, and makinge feastes, to her ladies, and damosells. The king would that she should come into the presence of those that were at the feast, that at once they might see her rare beautie, and exquisite aparail. The Queene shewed her self disobedient, and would not come. VVhereat the king beinge wrothe, made a lawe, by the consent of the greate lordes of his courte, by which Queene Vasthi was depriued, of the title of Queene, and that she should be called no more the wife of Assuerus, but that in her place should succede another, as beautifull, and more obedyent, then shee. This woman was the beautifull Hester, who succeeded in the place of Queene Vasthi, and was tiled Queene, and wife of knig Assuerus.

Nowe let vs ye this figure, and apply it to the coming of the Sages to worship Iesus Christ, figured by the king Assuerus, who desirous to shewe vnto all, that is, both vnto Angells, and men, the greatnes and maiestie of his kingdome. He made a solempne feast and banquet, when he was made man, giuing vnto men that, which was first the soode of Angells. At this banquet are astonished, and amased, as well Angells, as men; to see the order that God obserued in doinge it. The pretious Viande, which was the king himself that made the feast. The vessells of pure gold, which was his Blessed Humanity, in the which his Diuinity lay couered, and inclosed. All these things shewe, the Greatnes, and Magnificence, of the son of God. VVho beinge pleasant, and iocunde, with the VVine he had drunck, which was the Loue he bore vnto man, for whose sake he had done it, commanded that Queene Vasthi, which was the Synagogue, should come to the feast, in the presence of Angells, and men, which were with him, in that poore cottage at Bethleem, to the ende that they might all reioyce in seing her. He sent to call her by the Scripture, and Prophets, who all spake of his coming. The Synagogue was so proude, that she made no accompt, of the comandement of the king; but set him at nought, and would not obey him. The son of God beinge displeased hereat, made a decree, that the Synagogue should be depriued of the title of Queene, and that in her place should succede another. VVhich was the Gentiles figured by Hester, (which supplied the place of the synagogue) of whom for the most parte was founded, the Christian Catholike Church, the only Spouse of Iesus Christ. This daye in her name came the Sages or three kinges, to adore our Sauour, to do him reuerence, and to present him with giftes, as

Mat. 2. to her spouse, in the name of the gentiles, Howe it came to passe S. Mathewe recounteth saying.

When

VV Hen Iesw was borne in *Bethleem*, of *Iuda*, in the dayes of *Herode* the Kinge, beholde, there came Wise men, from the *East* to *Ierusalem* laying: Where is he that is borne Kinge of the Iewes? for wee haue seen his Starre in the *East*, and we be come with Guiftes to Worship him. It is an ordinary thinge with God, to yse some meanes towards men, to drawe them vnto him, yet according to their seuerall quallity, so that no man may bee excused, for not coming vnto him. Hereof it came, that he sent an Angell, in the shape of man, vnto the Sheapheards; For they were simple men, and vnlearned, & needed to haue the matter explicated to them plainly by word, howe all had passed. To the Princes of the Iewes, the Scribes, and Pharises, he addressed, the Scriptures, and Prophets; for that was a conuenient meane for them, and sufficient, which the Euangelist doth insinuate (as *S. Chrysostome* noteth) in making mention in this place of *Herode*. Agreeable to that, is the prophecye of *Daniell*; which appointed 70. weekes, vnto the coming of the Messias. It was a certaine signe that he was now come, for they were fulfilled at that time when King *Herode* reigned. So that for the Scribes, and Pharises, God tooke the Scripture for a sufficient meane, though they had beene deaffe. To these Kinges, which were skillfull in *Astrologie*, he lent a Starre, which both called, and conducted, them vnto him.

This Starre, (after the opinion of *S. Austen* which I take to be truest) appeared in the ayre the same day, that *Christ* was borne, and being scene of them, that dwelt in the *East*, from *Ierusalem*, which they expected longe before, it was a comon opinion amongst them, that when this newe Starre was scene; it was a certaine token, that the Remedy hoped for of the whole worlde, which was the *Messias* and King promised, to the people of *Israell*, was come. It might also be, that they might haue this opinion, because of the Prophecye of *Balaam*, their countryman, which he had left written in the booke of Numbers, where he saith: *There shall ryse a Starre out of Iacob.* Or els for that patient *Iob*, who lyued amongst them, and had knowne by reuelation, the coming of the Sonne of God, into the World, had giuen them notice thereof. Or els for that some of the Sibilles had plainly told them, that when they sawe this new Starre, it was a sure signe, that God was borne into the Worlde. Which soeuer it was, this was in practise amongst them, and they did assigne, some speciall persons, to watch for that Starre, and then to giue notice thereof, vnto the Kinges adioyninge; the which should meete together, and go to worship him. Which came to passe at the same tyme.

The Starre being scene, 3. principall men of the Prouince, being certified thereof (whom holy Church affirmeth to be Kings: aswell because the Prophecye of *Esaie*, which speaking of the coming of this nation, to adore *Christ*, saith: that they were Kings. Or els by tradition, grounded vpon the picture of this historye: or for that as *Tertullian* saith, in that prouince, the

wisest were made kings. Who contented themselues with the name of Wisemen, seing that they were raised to such dignity by that meanes) being gathered together by the speciall motiue of the holy Ghost, and rydinge vpon Dromedaries, that are very swift in trauell, they arrayed at *Ierusalem*, and entring thereinto, enquired. *Where is he that is borne king of the Iewes?* The Starre which appeared to them, did alwaies guide them, goinge before them in the ayre. But when they came vnto *Ierusalem*, it vanished from their sight. Their Guide saying them, they were inforced to enquire for the *Messias*, in that which was the chief citty, where the generall place was, for the study of holy Scripture. By this meanes was published the mystery, of the Natiuity of Christ. That neyther the Iewes, nor *Herode*, might haue any excuse. The Sages enter into *Ierusalem*. and make enquiry: *Where is he that is borne king of the Iewes?* Here is no small consideration to be had, in this demand which the kings did make. Nor lesse worthy of praise, is their holy boldnes, in making enquiry for this newe king, where *Herode* was, that tiranized the kingdome, and sought all meanes to settle himself therein, by the space of thirtie yeares, that he had held the same. This could not staye the good kings, but that they would make enquire, for the greates loue they bore to *Iesus Christ*, which was such, that as *S. Chrysostome* saith: they were ready to dye for him, before they sawe him, It is also to be noted, that they say, that he whom they enquire after, was borne king. Not as other kings be, that ordinarily obtaine the kingdome longe after they are borne, as first to be borne, and after to be kings. It tell not out so in *Iesus Christ*. He was borne king, and his kingdome hath no ende by his deathe. Euen as the Angell *Gabriel* told the Blessed Virgin of him. *His kingdome shall haue no ende.*

Luk. 1.

We ought all to imitate these kings, in the enquireie that they made, for that in euery place we ought to seeke after God. And hauing found him after diligent enquireie, not to leaue, or forsake him, all our life. Kinge *Dauid* prophesied of the cominge of these kings, in one of his Psalmes, laying: *The kings of Tharsis and of the Isles, shall proffer gistes, and they shall fall before him on the earthe, to worship him, and shall offer to him, of the golde of Arabia.* *Esay* likewise prophesied and sayd in particular, that they should come from the country of *Saba*, and they shall offer vnto him Gold and Incense. These kings were witnesses, that *Iesus Christ* was the *Messias*, and their Testimony was of such Authority, that they could not be reprooued. The testimony in fauour of one, may bee suspected, either for kynred, or for being poore, or vnlearned. The Infidells might reprooue *S. Iohn Baptist*, for that he was the kinsman of *Christ*: They might reprooue *S. Peeter*, for that he was a poore fisher. They might taxe many of the Apostles, because they were simple persons, and vnlearned. They could not say so of these kings, because they were not the kinsmen of *Christ*, but Gentiles, not poore men, but kings. They were *Sages*, that is to say, wise men, not ignorant, or vnlearned.

Psal. 71.

Esa. 60.

Hereof it came, that they being people of good accounte, *Herode* was troubled, vnderstanding of the demand which they made. Neyther was he troubled

bled

bled alone, but all the whole city with him. It is no meruaile that *Herode* feared, for he raigned like a tyrant in the kingdome, and hearing them name another king, he had reason to feare, and to be timerous. But one may iustly meruaile, that the city of *Ierusalem* was troubled, when they should rather haue reioyled, at the coming of the king so much expected. Of this, may be two reasons yealded, one is: For that they sawe the king troubled. For the inferiors allwaies haue regarde to their superiors, and do the same that they see them doe. We may beholde the same, in the seruant of *Saule*, who seeing his master fall on his sworde, and kill himself (hauing lost the battaile with the *Philistims* vpon *Gilboe*) he did the same also. Which prooueth, that if the princes be good, so will the subiects also bee. *Salomon* affirmeth the same saying: *Such be the ciisens of a city, as the gouernors be.* So that the ciisens of *Ierusalem* were troubled, for that they sawe the king troubled. The other reason is, for that all the people, aswell Ecclesiasticall as Secular, were quite out of order. They were Couetous, Proude, and Carnall. And hearing that the *Messias* was come, who (comanded by God) was to chastice offenders, it caused them to be troubled, fearing the chastisement, which they deserued. In fine, this thing seeming to be a matter of greate importance, king *Herode* caused the cheif priestes, and teachers of the people, to be assembled, and demanded of them, in whar place the expected *Messias* should be borne, as they found by the Scripture and Prophets? They answered him with the wordes of the Prophet *Micheas*, that saith: *he should be borne in Bethleem Iuda.* S. *Chrysostome* saith: These doctors sinned greuouly, and that they were like *Iudas*, who told the officers which was *Christ*, that they might take him; In like maner these doctors did: For knowing (or they ought to haue knowne) the perfidious intention of *Herode*, in telling where *Christ* was borne, was a deliucry of him into his handes, that he might kill him. And for this cause, he calleth such men, not Preachers of the word of God, but betrayers thereof. S. *Austen* saith: They were like the Carpenters, that built the Arke of *Noe*, wherein other men were saued, and themselues were without, and perished.

1. Reg.

15.

Ecel. 30.

Cap. 4.

Herode hearing their answer, called to him the Sages, and reported to them, what the doctors had said; and being further enformed by them, of the Starre, they had seene, and of the tyme it had apered vnto them, he sent them vnto *Bethleem*, requesting of them, that when they had found the Child they sought, they would make report thereof at their returne to him, to the ende he might goe to worship him. But this that he said to them was in deceite; for if he had found him, he intended to kill him.

The Sages being dismissed herewith, tooke their iorney toward *Bethleem*, and behold, the Starre, which had guided them before, apered to them againe, which they following with ioye, arryued at *Bethleem* on the 12. daye. It tooke ouer the house, where the Glorious Virgin, with her Blessed Sonne were, which was in the same place, where she was deliuered. Being done by the or-

dination of God, that it should be a matter of more admiration, to see Three kings worship as God, a litle Child, borne in a stalle, and layd in a Cribbe. Of this also resulteth more honor to the Child: in that he was not Adored of them in any Sumptuous paltace. God would also haue the Sages find him there, because the place was priuate, which could not haue bene, if they had found him in the Citty, for then euery man had knowne the coming of the kings, and that they had adored, the sonne of Mary, the spouse of Iosephe, The people likewise had giuen notice to Herode, when he dilligently sought the newe king, and made the Massacre of the Innocent children, to haue slaine him amongst them. And if he had bene then in Egypt, he had sent to persecute him there, which might haue bene a greuous affliction, both for the blessed Virgin, and Iosephe also. For all these causes, it pleased God to haue the Adoration of him by the kings, done in the cottage at Bethleem. The Starre standing still, spread many beames vpon the place, where the sonne of God was, which was (saith S. Augustin) as if it had said to the kings: Here is he whom you seeke. You neede to go no further. Here is the dwelling place of the Sonne of God. We may imagine, that greate was the admiration of these kings, at this so greata mistery; seing withall the place, where the king lay whom they sought, to be a fitter lodging for Beastes, then for Men.

At that time the Glorious Virgin was full of care, as we may by reason imagine; for (as Origen saith) she vnderstanding well the Scriptures, and Prophets, and also instructed by the Holy Ghost; knewe very well that the kings of the East, should come to adore her Sonne, and expectinge it, we may beleeue, that she had trimmed, and dressed vp that poore lodging. On the other side, she knewe that Herode, would seeke the death of her sonne. wherevpon, hearing the noise, which the kings, with their seruants made, whilest they alighted from their Beastes, and seing the Starre to cast shining beames on that place, and seing them also to enter into the house, the coulour of her face changed often, On while she felt ioy, thincking it to be the kings that came, another while she feared least it were Herode. She tooke her litle Child in her armes, and held it to her face, and then the kings entred. Who seing the Glorious Virgin, began to feelee the tast of heauenly sweetenes in their soules, And speaking to her with duty, they modestly desyred her to shewe them the DIVINE TREASURE, that she held in her armes; for they were come from the fardest borders of the earth, to See, and Adore him. The Blessed Virgin putting away all feare, and replenished with ioye, opened the curtaines of the Holy of Holies (as a man may say) to wit, the blankett, wherewith she had couered the face of that sweete Child. The kings casting their eyes on him, by the testimony the Holy Ghost gaue in their hartes, knewe clearly, that this Child which they sawe, although poore, and in a base place, and in the armes of a damosell likewise poore, (yet most holy and vertuous) was the sonne of God. And these kings, whom the Starre had guided, when they sawe
the Sun-

the Sunne, their eyes were dazeled, and they fell downe prostrate on the earth before him, making to him obeylance, and reuerence. No humane tongue can expresse, with what tendernes of hart, and deuotion, the holy kings Adored him: howe greate their ioy was, and the holy speeches they had, with the *Blessed Virgin*. But what vnderstanding of man can conceiue, the infinite ioy and content the *Glorious Virgin* tooke? and the holy patriarch *Iosephe* that was present at the coming of the kings?

When these holy kings had adored the sonne of God, they presented and offred vnto him *Gold*, as to a Potent king, *Incense*, as to the True God, and *Mirrhe*, as to a Man Mortall. We may also meditate among other, that these kings reioysed with our *Blessed Lady*, that she was elected, to be a *Pure Virgin*, and Mother of God: and that she with modest, and graue speeches, returned thancks for their coming, and for the Presents giuen by them to her sonne. It would be too tedious to speake howe in this Sollemne Action is treated, the Espoufalls of the newe borne *Infant* with the *Gemiles*, from whom, and in whole name these kings came, for to that ende was their coming.

Hauing thus acomplished that which was inioyned or needfull for them to doe: It was reueiled vnto them by God, that they should not turne back to *Herode*. So taking leaue of the *Blessed Virgin*, they returned to their cuntry another way: Leauing the poore lodging of Bethleem empty, and the Child well pleased, who vnderstood right well the Honor, and Seruice, they had done him. Let vs also resort, and repaire vnto him in this Ioyfull tyme, to obtayne his grace; and beare vnto him the same presents, that the kings brought him, that is to say: The pure Gold of Liuely faith. The sweete smelling *Encence* of effectuall Prayer; And the bitter *Mirrhe* of mortification; To the end we may obtaine that of him which these obtained, to wit; his heauenly Grace, and fauour, as a pledge, and earnest, of his Glorie and Beatitude. To which God of his mercy and bounty bring vs. *Amen*.

S. Hierome, *S. Augustin*, *S. Chrysostome*, *S. Athanasius*, *S. Isidorus*, *Tertullian*, and *Remigius* say: that these *Magi*, were kings. *S. Augustine* saith they were three. *Franciscus Maurelicus* in his Martyrologe saith: their names were *Gasspar*, *Baltasar*, and *Melchior*: *S. Chrysostome* saith: *S. Thomas* the Apostle baptised them, and made them Bishops. *Iohn Eckius* saith: their bodies were kept in *Constantinople*, and were after ward translated from thence to *Millane*, and from thence to *Collen* in *Germanie*. The Church celebrateth this solemnity on the same day that the kings adored *Iesus Christ*, which was one the 6. of *Ianuary*, in the first yeare of our Lord: *Cesar Augustus* being Emperour of *Rome*.

The life of S. Higinius Pope and Martyr.

1. Pet. 2.

According as the Apostle S. Peter saith; God taketh especiall care of his Church. And although sometimes she be in grievous necessity, we should not therefore thinck that she shall viterly perishe, yea, sometimes, the stormes of Persecutions do make her more Glorious, and Beautifull. The more the waters of the deluge increased, the higher the Arke of Noe was lifted vp, and aduanced. So also the Persecutions, which the Church endureth, do aduance her and make her more renowned. Eusebius Cæsariensis saith: the more the cruell tyrants persecuted the Church in putting Christians to death: the more the faith of Christ increased. For in the killing of one martyr, many Gentiles be- holding their constancy, and the desyre they had to suffer for Christ Iesus, forsooke their Ido- ltry and became Christians. All this proceeded, of the especiall care God had continually, of the good of his Church.

Hercof it came, that in those times, when the enemies were many, and very Potent, and the Church tender, and of smale force, as in her beginnunge; God gaue vnto her Prelates, and Bishops, notable for their vertuous liues, and famous for their doctrine and Learning: So that aswell, with the example of their Holy Lyfe, as of their Constant suffering death, they caused the faithfull to take heart and courage, to continewe in the seruice of God, and to dye for his loue, when occasion was offred. And with their Learning and doctrine they instructed them in the Christian faith, and to beleue as they ought. Such a Prelate, was the Glorious S. Higinius, a man excellent both for his life and Learning. Of whom Damascus and other authors write in this maner.

S. Peters Seat being voyd by the death of Thelephorus: Higinius borne in Athens, Sonne to a Philosopher was placed in the same. At which time, the fourth Persecution was vyolent; the faithfull being not only afflicted by that meanes, but also molested by the Hereticks, Valentinus, Cerdon & Marcion. This holy Pope Higinus, opposed and set himself against these Hereticks, strengthening the Chri- stians that were present, by his good example, and comforting the absent by Epistles, full of great learning and Christian loue (as may be seene by two of them yet extant) exhorting them to fight manfully for the loue of Iesus Christ. One of these Epistles he directed vnto all the Faithfull, to hold them in the Vnion of Faith: in which he teacheth and declareth what they ought to beleue in the Mistry of the Incarnation of our Lord; which was at that time by some not rightly vnderstoode; and impugned by the Hereticks. The other he wrote vnto the Atheniens, his countrymen: admonishing them to good woorkes, which to vnderstand, would be comfortable, and ioyfull vnto him: the contrary, would be sorrowe, and grieve of hart, euen vnto death. He added therein many notable Documents for the gaining of heauen. Thus he behaued himself, toward those that were absent; And was very prudent, and discreet in gouernment, of those that were present.

He apoynt-

He apoynted perticuler distinctions, in the degrees, and Offices Ecclesiasticall; though they were instituted, euen from the time of the Apostles: as *Ostiarie*, *Leitor*, *Exorcist*, *Acolyte*, *Subdeacon*, and *Deacon*, neuerthelesse, this good Bishop declared what belonged to eache seuerall duty; least by ignorace there might arise disorder, and confusion in the Churches, and other places; where the faithfull people assembled vnto Diuine Seruice. Likewise he ordained, that the Church should be consecrated, and being once made, might not be bigger, or lesser, without lycence of the Metropolitane. Also, that the wood, and stone of a Church ruinated, might not be conuerted to any prophane building; yet might they be transposed, to the vse of buildings dedicated to God; Which he did to confound the hereticks, which did not only put to prophane vse, the timber and stone of the Churches, but also the holy Veitures, and Sacred Vessells; in contempt of the Saints, and God himself; who will at the last, giue them their deserued chastisement, as he punished the wicked king *Baltasar*, that prophaned the Vessells, in seruing them into his banquet. Moreouer, that at the Baptisme should be but one God father, and one God mother, which decree at length was not obserued, but the Councell of *Trent* hath renewed this old ordinance. Also, this Pope comanded, that the *Metropolitane* should be bound, to assemble together, the other Bishops that be his *Suffraganes*: whensoever occasion shalbe; to proceed against any Bishop subiect to him. Likewise he added some decrees, concerninge the Consecration of the *Chrisme*, the thing it self, being in vse before; Finally, hauing gouerned the Church of God vertuously, four yeres, three monthes, and foure daies, he was martyred, for the loue of *Iesus Christ*, in the fourth Persecution, and on the 11. day of *January*. In the yeare of our Lord. 158. In the raigne of *Antoninus Pius*. He gaue holy orders thrice, in the which he ordered, 15. Priestes, 5. Deacons, and. 6. Bishops. His body was buried in the *Vatycan*, with his other predeceffors. It is said of him, that he encreased the number of Priestes in the Parishes; there being but one before that time in each of them, the which after that time were called the *Cardinalls*, (that is, the Principall, and the head of the other Priestes). And of them the *Cardinalls*, that at this present, are in such eminent place, in the Church of God, haue their Originall. The *Catholike Church* maketh a comemoration of S. Higinius, on the same daie of his martyrdome.

The life of S. Hillarius, Bishop, and Confessor.

IAN. 14.

THe Apostle S. Paule, exhorteith the *Philippians*, that they should shewe themselves thankfull vnto God; in seruing him; and not to displease him. Hauing regard and respect to that singuler grace, they had receiued of his Maiesly. And shewing to them what this Grace was, he said: *Iesus Christ* hath granted to you, that not only you should beloeue in him, but also, that you should suffer for him. It is a great fauour of God.

of God, that he giue a man grace to beleue in him: but to giue him grace, that he be ready and prompt to suffer for his sake, is a great, and most especiall fauour. This grace and fauour, was granted by God vnto S. Hilarius, not only that he should serue and beleue in him: but also Gladly and ioyfully suffer for his sake, all that his aduersaries imposed vpon him, as wee may see in his life. Written by Fortunatus B. of Poitiers, by Gregory Turonensis, and by Rufinus in this maner.

THe blessed Hilarius Bishop of Poitiers, was borne in the countrie of Gascoigne in France. There appeered in him suche hope of learning and wisedome euen from his Childehood, that it was a manifest signe that God had elected him to be a defender of his faith and Gospell. His father and mother were both of noble blood, by whose counsell and comandement he tooke to wife a Damofell of equall estate to himself, by whom he had one daughter. Lying in this estate, he shewed himself to be a most faithfull Christian in belief, and a capitall enemy to the Arrian heretickes, of whom there were verie manie at that time. Hilarius persecuted them as much as he might, and eschewed and auoided their companie and conuersation, nor euer shewed he them anie good countenance. He perswaded them that were free from this heresie, to continewe firme and constant, in the true faith of the Holye Trinitie, in confessing the equalitie of Persons; against the impious heresie of Arrius, that affirmed the contrarie. His wordes were as fierie sparkes, of the loue of God, with which he kindled the lukewarme; yea, and frozen hartes of diuers, and was cause, that the error of the Arrians was stayd, and encreased not so fast. By this the blessed Hilarius got much estimation, and the good opinion of him was so augmented, that by the desire of the people (moued by God) he was made Priest; and shortly after elected and consecrated Bishop.

The Romaine Breuiarie saith; his wife was nowe deade; but Fortunatus saith: she was aliue, and that she liued long after. I giue yet more credit, and hold that as more certaine which the Breuiarie saith; but withall, I doe not vterlie disallowe, that Hilarius was made Priest, and elected and consecrated Bishop, his wife beinge yet aliue, for so the vsage was in the primitiue Church, but not in such sorte as some heretiques meane and vnderstande it. The truth is (if you aduisedlie mark the histories diuine and humane) that none after he was Priest, tooke a wife, but if it happened that anie that had deserued that Function, or Office, were married; he tooke Orders, but with this condition, that he should not after keepe companie with his wife. So that either they separated themselves asunder, with mutuall consent; or els if they continued in house together, they liued not as Man and Wife, but as Brother and Sister; so that alwaies the Priest liued in chastitie. For this cause, it is not inconuenient to saye, that Saint Hilarius was made Priest, his wife being aliue, as at that time the vsage was: But for that the Romaine Breuiarie saith she was deade, I saie the same also. Hilarius being thus made Bishop, he did not onlie labour to doe good

good in his owne Diocesse, but the good report of his vertues, spreading into diuers regions of Christendome, all tooke profit of his doctrine, and holines of life, that some increased in vertue; and others forsooke and leste their vicious and sinfull liues, by his good example.

At that time *Constantius* at *Constantinople* ruled the Empire, vnder whom the venomous heresie of *Arrius* tooke strength, and was enlarged into diuers partes of Christendome. Which thing *Hillari* considering, shaking of all feare, and armed with zeale and feruour of the faith, like a valourous Captaine with an inuincible minde; entred the midst of the enemies Squadron, putting himself manie times in danger of death; amōg the verie Swordes of the Heretiques: which he; furnished with eloquence and learning (being replenished with Godlie and Burning Zeale) did blunt, and made vnprofitable; and euen to fall out of their handes. The arguments and reasons whereby he prooued the veritie of the Catholike Faith were of such efficacy, and force; that he strok them so dombe as they had not one word to saie against him, in the defence of their Heresie. This was a great stay and comfort prouided without doubt, by the mightie hand of God, for the help of the vnlettered and simple people; who seeing manie Bishops learned and of good life in outward shewe (although that one or two were plaine hypocrites) to maintaine and vphold the opinion of *Arrius*; they might by that occasion be drawne into that error; but nowe considering the case without passion of mind, and seeing *Hillarius* a Prelate, so learned, and holy of life, to be of contrarie opinion; and that he disputed with the Heretiques and conuincd them openlie; it was a notable motion to drawe and induce them, to deny the pernicious heresie of *Arrius*; and to beleue and hold firme the Catholike faith. Two Bishops of the *Arrians*, the one called *Vrsatius* the other *Valens*, noting this; procured the Emp: *Constantius* (who fauoured them greatlie, and was also infected with the heresie of *Arrius*) to send *Hillarius* into exile, and perswaded the Emperour thereto saying; that *Hillar*: was the onlie man that disturbed the peace of Christendome; and that if he were banished, he should enioye peace after, in all his empire. The Emperour enclined easilie thereto, and banished *Hill*: into *Phrigia* a countrie of *Asia*; and with him he sent two other holie Bishops to witt. *Dionysius* bishop of *Millane*, and *Eusebius* bishop of *Vercelle*.

The blessed man *Hillarius*, bore out this affliction with wonderfull patience, knowing well, that the farther he parted from his earthlie countrie, for the loue of *Iesu Christ*, the neerer he drew to the kingdome of heauen. In the time that *Hillarius* was in exile, in manie things he manifested his constancie and vertue; and the loue he bore to God; not murmuring or grudging, but rendring thanks that he was made worthie to suffer these troubles, for the loue of his holie Name. And this is a most certaine prooffe and triall, whether Vertue be true and sincere, or in outward shewe onlie. For the man that in Aduersitie doth not retaine the vertue he shewed in prosperitie; declareth it to be but imperfect in him; but he that shineth in tribulations,

as the Gold in the fire; it sheweth that he is trulie vertuous indeede.

While *Hilla*: was in exile, he was aduertised that his daughter *Abra*, whom he had left in his owne countrie; was sued much vnto, (for that she was, yong, faire, and verie wise.) by a yong man, riche, and noble, of the same cittie, and that they were at the point to make vp the mariage. The good father *Hilla*: vnderstanding it, fell forthwith to prayer, & instantlie desyred of God, that the mariage might not go forward; but that his daughter might continewe firme, in her purposed and intended Virginitie. And occasion offering it self, he wrote a letter vnto her, in which he said: that he had prouyded her of a spouse, whose Nobilitie surpassed all nobilitie on the earth, his Fairenes exceeded the beautie of the lillies, and roses, the splendour of his eyes dimmed and darkned the precious stones; his Garments were more white then the snowe, and shyned like the beames of the Sunne; and his Wealth was greater then of all the kinges in the Worlde; his wisdom was without compare: and his lipps distilled honny when he spoke: his cōuersation was right honest and Vertuous; his Estate was honorable; and he was in all thinges so accomplished; that it was great indiscretion and follie to take a worldlie man in his stead; Lastlie, he praid her, that vntill he sawe her, she should not dispose of hir self: that she should remember her dutie; that she should loue him, and be vnto him obedient as a daughter ought. When *Abra* receiued this letter she tooke great comfort therein, and being inamored of the Spouse which her father promised in it: she resolved to obey him and to remaine a Virgin.

The holie Bishop *Hilla*: remained certaine yeeres in banishment, in which time there was somoned a Councell at *Seleucia* in *Isauria*, which is a prouince of the lesser *Asia*, and he being also warned vnto it, made prouision of necessities for the voyage. As he trauailed on the way, entring into a Cittie; a certaine damosell named *Florentia*, whose parents were Gentilles, by hap being in a temple where were manie people; seinge the holie Bishop *Hilla*: to come to that temple, presentlie with a loud voice told who he was, and of his Holie, and vertuous life. Then forceable presinge through the middest of the people, she fell at his feete: and would not arise by anie meanes, till the Holie Bishop condescended to baptise her, which she sought with manie teares, Afterward he baptized her, with her father and mother, hauing first instructed them in the Christian faith: to the great ioy and reioycinge of *S. Hilla*: There he staid a fewe daies, and afterwarde he went on his iourney. That Damosell visited him in his Bishoprick after ward and saide: that she had more reason to staie, where he was, for that she was regenerat by him; then to remaine where her father and mother lyued that did begett her.

After that, *Hilla*: came to the Councell, and was receiued of the Catholickes with incredible ioye. In that place manie matters were treated of, and handled: and the Errors which the Hereticall Conuenticle of *Ariminum* had receiued, were confuted; for in that, the Hereticke by might and subtilty preuailling: some

some things were set downe and ordered, contrarie to the veritie of the Catholick faith: although the Catholickes had gainesaid and contradicted the same continuallye.

Hilla: and other Prelatts seeing; that the affaires of the Catholickes stood secure, in the present Councell of *Seleucia*; and that the most necessarie busines, was, to reduce the Emp: *Constantius* to the truth: who stood all this time obstinate in his error: hauing neere vnto him two heretikes, *Vrsatius* and *Valens*; It was determined he should go to the Emperour to talk with him, as legat from the Councell; and so it was done. *Hilla*: being come into the Emp: presence; desired him to appoint, and sett, men of Iudgment, and sufficiencie, to be Iudges; for he would dispute with *Vrsatius* and *Valens*; and he trusted in God to conuince them, with the truth, vpon which he relied; and he hoped his maiestie and all the world should see, and perceauce, the blindness, and error, wherein they, and their teachers were. Those two Heretickes hauing notice of his request, and fearing the damage and discredit that might arise to them: solicited the Emp: before he gaue anie answer vnto *Hill*: that he would send him backe vnto his Bishopricke in *Fraunce*. They were so importune therein, that although the Emp: was resolute and determinat, to heare the disputation: and to follow the part that remained Victor, yet they obtained at last, that *Hilla*: was sent home to his Bishopricke, which thing *Hill*: did, verie vnwillinglie, but he could do no other. And he said: that this was vnto him a newe banishment; For that, leauing the cause of God vndermined, he could not bringe them to the disputation: where he made full account of Victorie: albeit, it was likelie, that although he had remained Victor, against his aduersaries: yet little good would haue arisen to the Emp: who should haue beene left in the hands, of the perfidious heretikes, to be againe deceaued.

There were others beside that drew the Emp: to the wrong waie; among which was another fauourite of his called *Saturninus*; who was the cheif procurer of his banishment. He was Bishop of *Arles*, who being present in a councell holden at *Bytera*, which was called for that entent; laboured the matter so, that *Hilla*: was banished by decree of that councell. After which also he solicited the Emp: till he had caused execution to be done, according to that decree made there. The same *Saturninus* trauelled with *Vrsatius* and *Valens* that *Hilla*: should be sent back to his Bishopricke. For they feared, if he returned to the Councell, of *Seleucia*, (in which before he had refuted the determination of the Conuenticle of *Ariminum*) he would proceed further; hauing not yet made the decree in the Councell, as they said he had; and as he would haue done without question if the Emp: would haue permitted him, to returne thither. But therefore did the Emp: inhibitt him to go; so that he could not be present at the other things established in that Councell.

Hilla: returning into *France*, the ship wherein he was, arryued at an Ile called *Gallinara*, the which is in the sea of *Toscana*, and vnderstanding it was

vnhabited because of the manie venomous Serpents which were therein, (it seemed a smaller danger to the holie Bishop to combare with those venomous Beastes, then with the heretickes with whom he was in continuall strife) resolved to lande; although they that were in the shippe with him were verie vnwilling he should. He took his Crosier in his hand, and seing the serpents coming toward him, threatned them therewith making the signe of the Crosse, wherevpon sodeinlie they fled backward; and he followed and droue them to a steep and mountainous place of the Iland, where he pitched downe his Crosier in the ground, as a bound the serpents should not passe thereafter. And although they are seene to swimme in the water, in the other parte of the Iland: yet are they not seene at anie time, to passe the boundes the holie man hath sett. By this maie we see howe much the second *Adam Iesu Christ* surpasseth the former *Adam*. The first obeyd the Serpent; and the second hath such seruants, vnto whom the Serpents obey. The first *Adam* was cast out of his seate, that is *Paradise*, by the meanes of a Serpent: And the second dryueth the Serpents, out of their walkes; by his seruants. From that time this Iland was made habitable; and where before dwelt Serpents, nowe inhabit men, who laud, and praise the second *Adam, Iesu Christ*, who worketh such wonders by the handes of his Saints. *Hilarius*: being retorned into his Countrie, the people receaued him which incredible ioye.

After a fewe daies, he went to visit *S. Martin*; who was yet a *Catacumen*, that is to saie: was not yet baptyfed, but stayed the time of baptisme, vntill he had bene sufficientlie instructed in the faith; hauing alreadie merited to see *Christ* vnder the shape of a poore man; whom he had clothed with part of his owne apparell. He desyred also to see *S. Hilarius*, whose learning, & vertue, was famous ouer all the worlde. *Martinus* being at that time lodged in a village of *Pisania*, called *Tegiacum*, raised to life a dead man, by the power of God; which miracle was published thorough all the cittie. A while after it came to passe, that the sonne of a noble woman of the same place, dyed, without baptisme. The discomforted mother went to *S. Hilarius*, and fell at his feete, shedding manie teares; and layd the bodie of her dead sonne before him, vnter the wordes that would haue softened a flintie hart. Among other she said: *Martinus* being onlie a *Catacumen* hath restored life to a dead bodie; Thou that art a Prelate and hast serued God so manie yeeres; demaund of God also; that my Sonne may returne to life, or at least, that he maye liue to be baptised: And then I shall remaine comforted although he dye presentlie after: Thou art Father of manie people; let me be Mother of onlie one Sonne that I haue. These wordes moued *Hilarius* to compassion exceedinglie. Forthwith in presence of much people, he fell to prayer, with such seruour, and efficacy, that the Child by litle, and litle, began to change the palenes, and deadlie colour, and a liuelie red came into his face. The Cold members became Warmer, the eyes which before were shutt, did open; and the Child also opened the mouth,

mouth, and spake: and in fine; before the holie Bishop arose from his prayers, the Child was restored from death, to life. Whereat the mother, and all the people present, reioyced exceedingly.

God also wrought another Miracle, by the hand of his seruant *Hilarius*, contrarie to the former; and it was thus. His daughter *Abra* hauing continued, in her purpose of Chastitie, till the returne of her welbeloued father; one a time said to him, that she much desyred the Spouse, which he promised her in his letter. He then knowing by reuelation from God, that she was in the state of Grace; fell to prayer, and obtained that which he requested: namely, that the maid without infirmitie, and (as it seemed) without grief; might depart out of this life vnto eternal ioye. And so the Soule went to possesse the Spouse, her father had promised; who also himself did burie her in the earth. This was as great a miracle, as the rayfinge of the Child, from death; for he returned to the life in which he might sinne and offend God; but she in dying, obtained the life wherein she could not sinne. The Holie Bishop spent the rest of his life; and the time he could spare (from his ordinarie, and needfull busines) in wryting, wherein remaineth the everlasting memorie, of his notable eloquence, and profound and elegant stile, of which the bookes he wrote of the Trinitie, do giue testimonie, although it be said, that he wrote them in the time of his banishment. He wrote vpon some Psalmes of *David*: Vpon the Gospell of *S. Matthew*, and of other matters; whereby as also by his trauels, that he suffered, for the defence of the faith: and the Miracles he wrought, appeareth howe high he was in the fauour of God.

Thus he passed his life, and when the hower of his death came, which was ioyfull to him; gladfull to the court of heauen; but dolorous and sorrowfull for his cittie; he rendered vp his Soule to God most happilie. And after, his bodie was laid in the earth, God shewed manie miracles by his meanes. One was, there was a yong mā called *Probianus*, who was sicke vnto death; his father made him to be borne, to touch the relikes of the Saint; and forthwith he arose vp perfectlie whole. This yongman was afterward Bishop of the same Cittie of *Poytiers*, and would visuallie remember and repeat this benefitt that God bestowed on him, by the meritts of *S. Hilarius*. Two lepers that took of the earth of his sepulchre, and laid it on their heades, recovered their perfect health. A yong woman that had her arme withered, was healed visiting his sepulchre. A blind man vsed ordinarilie to visitt the Church of *S. Martin*; who likewise did manie miracles. It happened that he remained one night in the Church where *S. Hilarius* was buried; and hauing spent the night in prayer, he was restored to his sight; and was the first that sawe the daie breake, and called vp the Priestes to mattins, which they vsed to saye in those times at daie breaking.

Clodoveus King of France being to go to warre against the Heretikes, entred the Church of *S. Hilla*: to praie, and there came a shining raye from the heauens, with a voice, which willed him forthwith to depart, to let on his enemies, and he should obtaine the victorie: The good King did so, and was victorious, as the voice foretold him. So that it seemed *S. Hilla*: after his death persecuted still the Heretikes.

Notable was the hap that befell to two Merchants, who coming with their Marchandise, to the cittie, where *S. Hilla*: laie buried the one said to the other. Let vs make an offering at the Sepulchre as some Picture of waxe, that may be for vs both. Theſe wordes displeased the other Marchant, although he seemed willing. To the sepulchre they come and offer the Image of waxe; which forthwith was deuoyd in the middle, and the one part remained there where they laid it, and the other piece was throwne a good waie of. When the merchant that made the offering with an ill will, sawe this Miracle; he confessed his ill intention; and perceiued, that for that cause the *S.* would not accept of his part, and repented him of his error, and before he departed from the cittie, he offered to the Holie Sepulchre a giift of more valewe.

Fortunatus recounteth many other Miracles, that God did and doth yet continually, by the meritts of *S. Hilarius* Bishop, and Confessor, whose glorious passage out of this life was on the 13. daie of *Ianuarie*, in the yeare of our lorde 369. *Valentinianus* beinge Emperour (*Trithemius* saith it was the yeare of our lorde 371. *Onufrius* saith 382.) The Church Celebrateth his feast the day following, that is to saie; on the 14. daie. for that the Octaues of the *Epiphanie* fall on the 13. daie.

The life of S. Felix Priest and Confessor.

IAN. 14.

H Appie doth the Holie Ghost in *Ecclesiasticus* call him, that hath not sorroure of mynd, and falleth not from his hope. Some men are so impatient in their tribulations which God sendeth them, that they complaine of him as though he had done them great iniurie, and do so nourish in their mindes discontent, and sorroure, that sometimes they fall into desperation. One cannot call them fortunate but disgraced, not happie, but unhappie and miserable. But those that support with patience the like afflictions, and giue thanks therefore to God, knowing that all cometh from him for their profit and good. These be Happie and blessed in suffering tribulations cheerefully for the loue of Iesus Christ as *S. Felix* did, not only *Felix* or happie in name, but also in suffering comfortably for the loue of his Saviour, as you shall read in his life, written by *S. Paulinus* Bishop of *Nola*, and by venerable *Bede*, as followeth.

S. Felix was borne in the cittie of *Nola* in *Campagna*, his father was of *Syria* and was called *Hermias*, who left at his death great store of riches, which were deuoyd

deuyded betweene *Felix* and another brother he had, who was called *Hermias* after his father. This *Hermias* followed the warre in the courte of the Romaine Emp: *Felix* was desirous to follow the warfare; but not of the Emp: of this world, but of the King of heauen, he tooke orders, and passing from one degree to another he was made Priest. In his time was a verie sore persecution against the Christians, and officers came to *Nola*, to apprehend all the Christians that could be found there. There was at that time, an old man of great holliues called *Maximus*, Bishop of that cittie, who seeing they entended to imprison him, and remembering the wordes of *Christ*, in *S. Mathewe* that saith; *When they shall persecute you in one citie, flye into another, put it in practise.* The holie old Bishop departed in secret maner from *Nola*, and left *S. Felix* to discharge his place and office, (putting him in minde that he should haue a care, of the honor of God, and of the good of his neighbour) for that he being a yong man, was better able to beare out the brunt of the Persecution. *Felix* accepted of the charge, and was very diligent to encourage the Christians, aduising them that they should consider the grosse blindnes of the Idolaters, which adored things made with handes as their Godds. This caused him to be knowen, of the persecuting officers, who took and put him in a most dark dongeon, loaden with bolts and manicles of Iron, & they made him stand barefooted vpon broken Oyster-shells and Tile-sheardes; a great and grievous torment.

Maximus was fled to the top of an hill, and although he was at libertie, yet fustained he asmuch affliction, as *Felix* did in prison. It afflicted him to thinck of the estate of his flock, hunger tormented his body, and for that it was winter, the cold welnighe extinguished the litle naturall heat that remained in him, being feeblid with old age; so that for very weakenes, he fell half dead in a place full of Bushes and Thornes. God who is mercifull would not forsake ne relinquishe his seruant in this distresse, but sent an Angell to the prison where *Felix* was, and bad him to arise from that place. He was in doubt to do so, thinking it might be an illusion and deceite of the diuell, but the Angell comanding him still to depart this prison, he assayed to stand on his feet, & sodeinly all the bolts and Irons that were vpon him fell to the ground, and he remained free; the Angell going before, he passed thorough the warche all the dores opening of their owne accord. The Angell went alwaies before him and guided *Felix* to the hill where the holy Bishop laye at the point of death. When *Felix* saw him, he had great compassion, and lifted him from the ground, but he could not by any meanes, get life almost at all into him, wherefore he fell to prayer, the only refuge of afflictions; in which casting vp his eye, he saw a bunch of grapes, hanging on a thorne, which came from the land of promise, euen from heauen, *Felix* tooke the grape, and crushing it with his hand with difficultie, made the sweete moysture to enter into his mouth, which assoone as the holy old man tasted he came to himself, opened his eyes, and weeping complained tenderly on *Felix* and said; why stayedst thou so long, my sonne, for God told me that
them

thou shouldst come to relieue me. *Felix* excused himself as well he might, and there they two had sundry and compassionate speeches mixed with teares, for the afflictions wherein the people of God remained: and both of them resolved to returne into the cittie.

The good *Felix* laid the blessed old man on his shoulders, hauing no better meanes to effect it; and not only bore him into the cittie, but placed him also in safetie, in the house of a vertuous widowe, where he remained safte till the end of the persecution. *Felix* hauing provided for the security of the Bishop: returned to his owne house where he stayed certaine daies with an old woman that attended him. But after the Church was restored to peace, by reason the Tyrants were departed from thence: the valiant warriour of our Lorde issued out afreshe, with greater courage then before, preaching the faith of *Iesu Christ* publicly in the streetes; encouraging the Christians, whose mindes had beene danted by the foresaid Persecution. The report hereof coming to places adioyning, it caused the Tyrants to returne to *Nola* to seeke *Felix*, and they coming to the towne made hast to the street where he was. The first man of whom they inquired for him was *Felix* him self, who answered them, that *Felix* was not farre of. They lefte him and asked of another for *Felix*, and he told them that they had spoken to *Felix* themselues euen now. In this meane time, *Felix* was gone out of the street, vnderstanding the cause of their inquiry, and while the officers went vp and down serching for him, *Felix* came to an old wall in the cittie and thinking it a fitt place to hide himself, he went betweene the breaches of the wall. As sone as he was gone in, it pleased God, that one a sodaine there were cōgregated a multitude of Spyderys: who with their webbs couered the breache in the wall. One that sawe *Felix* enter in, told the searchers who were not farre of, and they veiwing the place full of cobwebbs said one to another: who saith *Felix* is gone in heere? they do but mock vs: here cannot enter in a flye much lesse a man, but he should be seene; and so in an anger they went to seek him in another place.

Of a truth this is a most meruailous thing: that sometimes the thickest walles & multitudes of men, are not able to hold out the enemies to enter a cittie, neuer thelesse, a spiders webbe is sufficient to defend an vnarmed man from many foldiers loaden with weapons. Vpon this *S. Paulinus* who wrote his life saith vpon in this place, The man truly that hath *Christ* in his company, a spiders webbe is a wall fortified vnto him, but the fortified wall will not defend the man, who is not defended by *Christ*. When the soldiers were gone; *Felix* departed from thence, singing this verse of *Dauid*. *Although I walk in the midst of the shadow of death I will feare no euill our lord being with me*. He looked then for a place more secure which was a pryuate house, where he stayd three monethes secretly without the companie of anie man; where God also fed him by the meanes of a good vertuous woman, who not only kept *Felix* secret with out manifesting him to anie, but guided and inspyred by God, she brought him victualls and departed.

they Rabonis affirmed
thus much of *David*
extreme into y^e cause
and his miraculose
reformation by y^e spider
webbs were y^e cause
y^e cause

and departed. *Saint Paulinus* affirmeth, that this woman did not knowe what she did, the wisdom of God so directing her. Three monethes beinge ended *Felix* had a reuelation from God, that the Persecution was cealed, wherefore he came abroad, and the citifens made as great ioy, as though he had come from heauen. Within a fewe daies after the Bishop *Maximus* of whom mention is made before dyed, and the people with one consent, would haue chosen *Saint Felix* to that dignitie, who would not consent thereto, saying, that in the cittie was a Priest named *Quintus* that was made Priest seuen daies before him, and atwell for that, as also for that there was in him fitte qualities to be required in a Prelate, they ought to choosé him rather, and so *Quintus* was chosen Bishop, and *Felix* remained still as at the first, an Instructor of the ignorant in the faith and Christian manners. Felix.

Saint Felix was verie riche and had great possessions, but in the time of Persecution all was confiscat. His frendes perswaded him that he would vse the meanes to recouer his goods which they said was easie to do by way of Iustice, but he made them this answer, that seing he had lost his goods for the loue of *Iesus Christ*, God would not be pleased if he recouered them by suite in law. For which cause he liued in poore estate manie yeeres, vntill the time that being full of daies, and of vertuous life he dyed of sicknes, and passed from this earthlie life to eternall ioye. His body was buryed neere to the cittie *Nola* in a place called *Pincis* where a Church was builded vnto him, and where God by meanes of his *Saint* wrought manie miracles and wonders. The death of this blessed Confessor was one the 14. daie of *Ianuarie* in the raigne of the Emperour *Dioclesianus*, and yere of our Lorde 288. or thereabout, and one the same daie the Church maketh his comemoration. Of *Saint Felix* make mencon *Saint Aug.* epist. 137. in the 16. cap. de cura pro mortuis. *Greg.* *Turon:* cap. 104. de gloria confess. and *Vsuarius* and *Ado* in their Martyrologies. S. Felix.

The lyfe of S. Paule the first Hermit.

Jan. 15.

THe solitarie man shall sit downe, and hold his peace, for he shall list himself about himself saith the prophet *Ieremie* in his lament: which is as much as if he had said; The most conuenient meanes for a soule to aduance his desire toward God; is to seek solitarines, and there to conserue himself, after he hath attained thereto. Many of the holie *Saints* vnderstood well this verity who to resigne themselves ouer wholly vnto God, seperated themselves from the world entirely; that they might meditate continually on him, directing all their thoughts and cogitations vpon him. *S. Paule* the first Hermit was one of these, whose lyfe was written by the glorious *Saint Iherome*, in this manner. cap. 3.

IN the time of the Emperour *Decius* and *Valerianus*, there was raised a very great persecution against the Christians thorough out all the worlde, but especiallie in *Thebayda* a prouince of *Egipt*; neere to the riuer *Nilm*. The officers of the Emperour (or rather of the deuill) searched out the Christians verie diligently, not only to deprive them of their bodely life, but also of the life of theyr soule enforcing them by most cruell torments and hellish deuises (as muche as lay in them) to deny their faith; This was most aparant by one, whom they forced to stand vpon pikes of Iron called *Triboly*, and broken tiles, and rowling him thereon wounded all his bodie. These torments not sufficing to make him deny the faith of *Christ Iesu*, they anointed him all ouer with hony, and haning bound his hands and feet, they set him in the hot sunne, to the end the waspes and flies might torment and sting him. They laid another in a delightfull garden, (but bound hand and foote) in a pleasant and soft bed, decked with floures and roses; then they brought vnto him a beautifull but a lalcuius curtisan, that might entise him to sinne: who not only allured him, with flatteringe and wanton speeches, but also with dishonest embracements, and filthy behauiour. The valorous martyr perceiuing the danger and finding no other meanes to deliuer himself from this imminent perill, bitt of his tong and all bloodie as it was spirit out in the face of the harlott; who ashamed, and confounded therewith departed, and the martyr remained victorious.

These things and the like were in *Thebais* at such time as *Paulus* was fiftene yeeres old; He fearing to fall into the like danger, especiallie he doubted the husband of his sister would for the gredines of his possessions, geue notice of him to the tyrant, whereby his life might be shortened and he enioye his goods. Not a whit respecting the teares of his owne wife, which was sister vnto *Paule*, who besought him continuallie not to deale so with her brother, against the lawes both of God and man, which hate such inhumane cruellie, yet he perseuered still in his damnable intent to persecute him. Here vpon *Paule* resolu'd to leaue, and forsake all his worldly goods, and to go liue among wild beastes; thincking to find them more mild to him, then men. Being come into the desert, he found a caue verie fitt for his purpose, it was neere to a fountaine of water, and a palme tree hard by. This place lyked him so well; that he determind to spend his life there, and to vse the fruite of the palme for his dyet; the leaues for his aparell; and the water of the spring for his drinck, Glorious *Paule* lyued in this sorte 98. yeares. Let no man maruell at this, saith *S. Iherome*, for *Christ* and his angells be my wittneses, that I sawe two hermits in the desert of *Syria*; whereof one was inclosed in a caue 30. yeares, all which time he liued with course bread made of barley and troubled water. The other had his dwelling in an old cesterne, and his meat was euerie day fise dry figgs, and nothing else.

At the same time that *Paulus* lyued in the desert, there likewise liued *S. Antony* the monck

the monck who was 90. yeres old. On a day this thought came into his mind that there was not such another that had staid so long in the desert, as he had done. It was reueiled vnto him that there was another more perfect then he, and that he should go seeke him. The good old man took his iourney for that purpose, without delay, sustenting his feeble body with a litle staffe. As he traualled, he sawe a creature, which was half a horse and half a man, such as the poetts call *Centaury*. *Antony* made the signe of the Crosse on his forehead, and asked that creature if he knewe in what part of the desert dwelt one of gods seruants. The creature spoke as it were somewhat betweene his teeth, but not vnderstand-able, so that it seemed he rather cryed like a beast; then spoke. Yet pointing with his right hand he shewed the way to the blessed old man, and then he began to run so swiftly, that hee was soone out of his sight. It is not certaine whether this was an Illusion of the diuell to putt him in feare, and so to hinder his voyage; Or els, that that desert bringeth forth such monsters. But certaine it is; that the philosophers will not grant, that there be beastes half men, and half horse. They that say they haue seene them, were moued there vnto; for that they sawe a man on horsback, a far of, and seing it no more plainly, pictured the monster in this sorte, in their imagination; and such seemes this Illusion of the deuill to be.

S. *Antony* going on his way, and maruailing at this he had seene; being come to a deep valley, he beheld a man of a verie lowe stature, that had a crooked nose like the beak of the fowles of pray, with two litle hornes on his head, and with feet like a goat. *Antony* was asfear'd when he sawe this monster, and made the signe of the Crosse, but the dwarffe spread his armes against him, in signe of peace, and profered him dates. *Antony* seing that, was somewhat quieted; and asked him what he was; the dwarffe answered: I am a mortall creature, and one of the inhabitants of the desert, whom the people (deceiued with the errors of the gentiles) call *Fauni*, *Satiri* and *Incubi*. and adore as Gods. I am come to thee as Embassadour from our nation; to request thee, that thou wilt pray to the vniuersall God of all, and our God also; whom we know to be most gracious, that came from heauen into this world for the saluation of all mankind whose name is known thorough all the earth. Whiles the monster spoke these wordes the good old man shed teares abundantly, reioycing to heare our Sauour honored; and striking his staffe on the ground saide: Woe be to thee thou cittie of *Alexandria*, who denying to adore the true God, holdest monsters, and portents like to this, for Gods; Wo vnto thee O adulterous cittie; in which the deuills do make their habitation. How canst thou be excused? since the beastes acknowledge and confesse Christ; and thou denyest him, and adorest the same beasts? The venerable old man had scarce ended and finished his speech, but the monster began to run light, and swifte as a foule. Let none wonder hereat, and take it as a fable (saith S. *Hierome*) for all the world doth witnesse; that one of these

monsters was brought alieue to *Alexandria*, to the Emperour *Constantinus*, and was seene of all the people; and after it was deade it was bowelled and preserved, and caryed into diuers partes of the world, to be seene.

Antony going on his iourney had walked about a whole daie, seing nothing but the footesteps of beastes. Then came the night which he spent for the most part in prayer; and on the next daie walking not far, he came neere to a caue, to which listning diligently, if he could perceiue anie thing within; at last he espyed a light at one corner thereof. The holy man was in doubt whether it were best, to go in, or to call. While he thus doubted with himself, on a sodaine the dore was bolted, and he shut out: Then *Antony* perceiued that there was the hollie man he sought, to whom he had directed his iourney. Casting himself on the ground with humble and compasionate wordes, he besought him to open the dore saying: Thou knowest who I am, and from whence I come, and although I am not worthie to see thy face, neuerthelessse, I will not depart till I see thee. Thou receauest the beastes, who find lodging with thee, wherefore dost thou repulse me, that am a man? I haue searched diligently to find thee, and by good hap I haue found thee, and why dost thou not giue me entrance into thy house? If I cannot obtaine to see thee whilest I liue take it for certaine, I will remaine at thy dore till I dye, and thou shalt haue the paines to bury me being dead, for that thou wouldest not see me alieue.

These wordes spoke the blessed olde man *Antony* mingling euerie word with sighes, for the great desire he had to see *Paul* the seruant of God, who hauing the dore betweene them answered within in this maner: O bold man, that thou art, why dost thou seeme to beg, and yet threaten, pretending force, and yet sheddest teares? If thou come to dy here, why dost thou maruell that I am so loath to let the in? and with these wordes he opened the dore. The blessed old fathers looking one at another, with great wonder embraced and saluted by their proper names, as though they had bene of long acquaintance, ioynly praising and thanking almightie God. They sitting together neere the fountaine, *Paul* began in this sort. Behold now the man whom thou hast searched after with so great toile in the desert, see his members and limmes, now euen rotten and consumed, and all his haire white as snowe, see him that shall verie shortelie turne to dust. But because all trauaile is supported by charity, ouer and aboue the toile thou hast taken to find me, take a litle more I prae thee, and tell me howe matters palle in the worlde: who ruleth the Empire, and whether there be any Idolaters remaining? Of which Saint *Antony* made some litle speech, and after enformed him of his owne life, and of the occasion that caused him to come into the desert to liue, and howe long he had staid therein. Being in this communication, there came a crowe, and satt on a tree thereby, who flying softlie neere vnto them let fall a whole loasse, and went away; then said *Paul* to *Antony*. Blessed be God that hath sent victuals for vs to eate: knowe brother

brother *Antony*; that it is 60. yeres since this crowe hath euerie day brought me half a loaſſe; but now at thy coming our Lord hath doubled our prouiſion. Both rendered thancks vnto God, and then ſtood they a while in ſtrife for humility who ſhould firſt deuycde the bread. *S. Paul* ſaid that *S. Antony* ſhould begin, for that he was a ſtranger, *S. Antony* ſaid *S. Paul* ſhould begin, for that he was more ancient. At laſt they agreed that both at once ſhould hold the bread and each take his parte vnto him, and ſo they did. After they had reſreſhed themſelues there with: dronck of the water of the fountaine, and giuen thancks to God, night came which they ſpent in prayer and the next daie returned to their veruouſ and brotherlic conuerſation.

Saint *Paul* ſaid to *S. Antony* my brother: long ſince haue I known of thy habitation in this deſert, and our Lord promiſed me that I ſhould ſee thee before my death. Now the time I haue ſo much deſyred is come, in which my ſoule ſhalbe deliuered from the priſon of my body. God hath guided the hither, that thou maielt burie my body, and couer earth with earth. *Antony* hearinge this, made great lamentation, and deſired him with many teares that he might paſſe out of this life with him, and goe in his company. To whom *S. Paul* ſaid. It is nor well o *Antony* to deſyre that which God hath not apointed. It is good indeed for the to be deliuered from the priſon of thy body, and to follow the immaculate lamb *Ieſu Chriſt*, but it is neceſſary, for the good of thy brethren, that thou ſtay yet a while with them, and giue them good example. And if it be not trouble ſome to thee to go; I pray thee fetch me the *Mantle* which *Athanaſius* gaue vnto thee, wherein thou maiſt wrap my body before thou doeſt bury me. *S. Paul* ſpoke not this for that he regarded, whether his body became duſt either couered, or vncouered, hauing had ſo long time no other clothing, but the leaues of the Palme, but the cauſe was; for that *S. Antony* not being preſent at the time of his death might be oppreſſed with leſſe ſorrow. *Antony* had much marueille when he heard *Paul* mencion *Athanaſius*, and the *mantle*, for the matter was pryuate and ſecrett betweene them two, which cauſed *Antony* ſeing God had reuicled it to *Paul* not to deny or cōtradiēt him; but drawing neere to *Paul*, lamented, and wept, without ſaying any one worde but kiſſing his handes and eyes, returned to his monaſtery, and ſuch deſire had he of ſpeedy returne, that although he was old and feeble; he enforced himſelf to go verie faſt. Being come to his monaſtery, two of his diſciples who gaue attendance on him, came to meete him, and ſaid: where haue you bene Father? To whom he answered woeto me miſerable ſinner, who falſelie am called a relligius man: I haue ſeene *Helias*. I haue ſeene *Iohn Baptiſt* in the deſert, and more, I haue ſeene *Paul* in *Paradiſe*. The bleſſed old man ſaid, no more wordes, but bowing down his face and ſtriking his breſt, went into his cell, and brought the *Mantle*, and to his diſciples (aſking him what he ment by this dark ſpeech) he ſaid: there is a time to be ſilent, and a time to ſpeak.

Hauiug taken a smale refectiō he went back on his iourney, thinking alwaies on *Paul*. He doubted (as indeed it came to passe) lest *Paul* should depart this life in his absence. Hauiug rrauailed one whole day, and part of another, being within three houres iourney of the caue of *Paul*; he saw his soule as white as snowe, ascend into heauen with a glorious light, accompanied of Prophets, Apostles, and a great multitude of Angells. *Antony* seing this fell on the ground, and threw sand on his head saying: Ah *Paul*, why doest thou leaue me? why doest thou depart, and I not take my leaue of thee? So long ere I knewe thee and so soone to looie thee? *S. Antony* was wont to say afterward, that he passed the rest of the waie so swiftly that to his seeming he flew till he came to the caue. When he came thither he sawe the body of *S. Paul* on both his knees, his hands stretched toward heauen, his face looking vpward, so that he thought he was aliue, but coming neerer, he might see him to be dead, for that he perceiued not the sighes which he vsed to poure out when he prayed; and yet it seemed the dead body praied to almighty God. *Antony* embraced the blessed corpse, and kissed it oftentimes shedding many teares, and then he caried it out of the caue in his armes, and although he was alone; yet said he all the Psalmes and Himnes that Christians vse to say for the dead. Hauiug ended them, he studied how to burye him, and he could not deuise any meanes to make the graue. To returne to his monasterie he feared to leaue the corps of the blessed man alone, for that it was three daies iourney, and also he thought the time lost to staie still, hauiug no meanes in this place. At last he resoluēd not to leaue it, speaking thus to God, Lorde, here will I dye euen by thy champion, here will I yeld vp my breath, and so my soule shalbe happye; In the time that *Antony* talked thus behold, two Lyons came thorough the forrest runninge apace, which when blessed *Antony* sawe, he stood in some feare of them; but lifting vp his hart to God, and calling on him for help, they drew neere to him like two meeke lambes; Coming hard to the dead corps of *Paul*, by their roaring they shewed that they lamented his death, in such manner as they could. In a place not farre of they began to throw out the earth, and made a pitt capable of a mans bodye. Hauiug finished their woorke, they came neere to *S. Antony* wagging their eares, and bowing downe their necks, licking his handes, and feet, and as it seemed they demanded wages for their work. Saint *Antony* thought that they demanded his benediction, wherefore lifting vp his eyes to our Lord, and giuing thanks he said: Thou Lord without whose prouidence a leafe of the tree is not mooued, nor the least byrd dyeth, giue to these liuing creatures which honour thee that which is conuenient for them, and blessing, gaue them a signe with his hand to departe, which they instantly did.

Antony took the dead bodie and laid it in the graue, he couered it with earth after he had wrapped it, in the Mantle which he brought, and took of the
vesture

vesture of *Palme*, vnto which he remained sole heire and possessor. This being done, he departed to his Monasterie, and took the Vesture, and told his disciples how all thinges had passed. For testimony of the truth, vpon the solemne daies of *Easter* and *Pentecost*, he was aparailled with the vesture of Saint *Paul*. His disciples did not only giue creditt hereto, but also the whole Catholique Church, gaue belief and creditt to Saint *Antony*, in such sort; that only one his word, without any other witnes of man, it did canonize *Paul* for a saint and kept the day of his death holie. Of such importance is the report of such a Saint as *Antony* was.

Saint *Hierom* in the end of this historie saith: I would aske one question of them that be riche, who know no end of their good, who build princely and royall pallaces, who heape and hord vp abundant treasures, and are holden to be in happy estate. This I saie is it, that I would aske them, If they were so happie as was S. *Paul* the heremit? They drinck delicate wines in vessels of gold, and he did stanch his thirst with water of the fountaine taken with his hand: they go apparailled in vestures of fatten embrodered, and he had not so much as a garment of sackcloth. If you respect the outward thinges only, it will seeme *Paul* to be vnhappy and these men happy. But if you haue a further consideration, you shall see *Paul* ascend to heauen in his pouertye, and the rich with their riches (if they vse them not well) descend into hell. *Paul* in his nakednes was clothed with *Christ*, and they being daintily apparailled haue lost the garment of *Christ* which is Charity. *Paul* was couered in his graue with earth and stayeth to be raised at the generall resurrection vnto glory; and they being couered with most curious Marble Stones, remaine there to be burned with perpetuall fire of hell, at the coming of *Christ* to Iudgment. If they would take more care to saue their soules, then to conserue their riches; they would distribute them to the poore (which is the meanes they haue to purchase heauen,) as *Paul* hath done. By whose meritts and intercession God grant vs his glorie. This Glorious Saint dyed as *Vsuardus* saith on the 10. of *Ianuarie* in the yere of our Lord. 343. in the time of the Emperour *Constantins* sonne to *Constantinus magnus*. The Church celebrateth his feast on the 15. daie of this moneth, for that the former daies are otherwise full. Pope *Gelasius* in a Councell of 70. Bishops, among manie liues of Saints which he alloweth, and aproueth, doth allow this life of Saint *Paul* the first Heremite, written by Saint *Iherome*. It is said that in *Venice* in the Church of Saint *Iulianus*, is the body of Saint *Paul* but without his vesture. The *Romane Breviary* saith, that Saint *Paul* was 113. yeres olde when Saint *Antony* visited him, and when he dyed. And that Saint *Antony* himself was 90. yeres olde.

The life of S. Maurus the Abbotte disciple to S. Benedict.

Ian. 15.

Cap. 17.

Almightie God comending the patriarch Abraham for the ready obedience he shewed, in leauing his owne counry, his kinsfolk and friendes, and the house of his father to obey his commandement, and trauailing like a pilgrim one while in this countrie, another while in that region, said to him on a time, as we read in the book of Genesis. Thy Generation shalbe as the dust of the earth. As if he would haue said. They that shall discend of thee shalbe so many, as be the Sandes of the Sea, and the Starrs of heauen; and if any can number the Starrs of heauen, or the Sandes of the Sea, they may also number the Generation that shall come of thee. The same may be said of the Glorions Father S. Benedict, for he forsook his countrie the House of his Father, and Himself also, to follow Iesu Christ: for which cause was granted vnto him, the most abundant Generation of many religious men, of whom diuers that made profession of his order, were Popes, others Cardinalls, many more Bishops, others Martyrs, others Confessors, and some others, Doctors and Teachers, One of which number was the Glorions S. Maurus the Abbott, S. Benedict his disciple, and one of them that were deere vnto him, and in whom he put great affiance. His life was written by Faustus his fellowe disciple.

Saincte Maurus discended of the noble stock of the Senators of Rome. His fathers name was Eutychius, and his mothers Julia. Maurus being yet a child was recomended by his father vnto the blessed S. Benedict, to be instructed and brought vp in a Regular life; & this was the meanes by which he attained to be so hollic a man. S. Benedict was accustomed in the time of Lent, to leaue of the Habite and Hood of a Monk, contentinge himself with the Haire cloth which he ordinarily wore, and he made but two meales in one weeke, The same customes did Maurus keepe, and that which he vsed at that time being but yong, he obserued and kept, all the time of his life. S. Benedict was wont to sleep but litle; especially in Lent. Sometime he slept either leaning to a thinge by chance, or els as he satt; and when the other Monks did newly rise, he had already said a great part of the Psalter. These thinges did S. Maurus also. Besyde the ordinary seruice, he would kneele euerie daie two houres in Mentall Praier, and so did Maurus also. For that he did seek to imitate him so much S. Benedict loued him aboue all his other disciples. S. Benedict was wont to say (without naming him) I haue seene in my time a religious man, that in his youth is come to the top of Perfection.

One a time they brought to S. Benedict a child Lame, and Domb, that he would make his praier to God for him, and restore him to health. For that he was absent, they meeting S. Maurus coming out of the dores, requested him to do that which they would haue had of his Master. He being much troubled there-
with

with excused himself, but they were importunate, and with great lamentation fell at his feet. Thether came many other religious men, who desyred him also to praie for the litle childe; S. *Maurus* did so and laid on the sicke childe, a Stole which S. *Benedict* had giuen, at such time as he was made Deacon. After he had praied, on a sodaine the sick childe was restored to health, and began to speak in the sight of them all. When S. *Benedict* vnderstood this, he made account of him no more as his discipule, but held him as his Brother and Equall. S. *Benedict* sending *Placidus* his Disciple with a vessell to drawe water out of a Riuer, by hap he fell therein, The holie Saint vnderstanding the same by reuelation, spake to *Maurus* to go vnto the Riuer and to help him out, *Maurus* went, and saw him stryuing with the waues a good way with in the Riuer, He walked vpon the water and sunck not, and taking hold of *Placidus* drew him forth.

On a time came certaine messengers to S. *Benedict* (sent from a great Prelate of France) which prayed him to send some of his Religious men, to founde a Monasterie of his order. The message being receaued, it was thought that S. *Maurus* would be the fittest to performe it; and so it was apointed. With him were sent foure other Moncks called *Simplicius*, *Antonius*, *Constantinus*. and *Faustus*, who wrote this his life. *Maurus* went on toward his iourney, and caryed with him the Rule, wrytten with the hand of S. *Benedict*. The first day after his departure, there ouertook him a messenger sent from S. *Benedict*, who deliuered him a letter from his Master, and a little Coffer in the which there were diuers Reliques. that is say. Three litle pieces of the Crosse of *Christ*, and some bones of S. *Stephen* and of S. *Martin*. In the letter he wrote that God had reueiled to him, that he should see him no more in this life, & therefore sent these presents, as Tokens, and Pledges, of the loue he bore vnto him. He also gaue him warning that he should endure many afflictions in his iourney, but he requested him to beare them couragiously, for they should haue a good end at the last. Much agriued was *Maurus* when he vnderstood that he should see him no more: neuerthelesse, he returned an answer, and followed his iourney. *Maurus* had in his company the Embassadors that came for him out of France, of which one was an Arch Deacon called *Flodogarius*, and a lay knight that was Steward to the Bishop, and was called *Harderadu*.

It came to passe that being come to *Vercell*, *Harderadu* fell from the top of an high Tower, and was at the point of death with the fall, and past hope of remedy. *Maurus* made his prayers for him, and laid vpon him the relique of the Crosse that S. *Benedict* had sent him, and he was restored to health forth-with. In this same iourney as he went, he healed one that was borne blind in the Church of Saint *Maurice*. In another Village a litle childe (sonneto a ladie) being dead, Saint *Maurus* by praier and the signe of the Crosse, rayfed him to life. This childes name was *Eligius*, and was afterward a Monck in the Monasterie *Lirinenfis*. In the towne *Abisiodorum* he visited *Romanus* a Monck of the order of Saint *Benedict*, who had founded a Monasterie in a place called *Fons Regius*.

These two seeing one another embraced with great affection, and while they talked together *Maurus* began to weepe, and to *Romanus* that asked him the cause he said. To morrowe Saint *Benedict* rather to vs both shall passe out of this life, and with that both of them burst forth in teares abundantly. This matter priuate to them two being opened to their company, they assembled the next day (being *Easter* eate and the 21. daie of *March*) with the Monckes of the Monasterie of *Romanus*, and all they together performed the funerall rytes of Saint *Benedict* with the Psalmes and Prayers vsed to be said for the departed. During the time they said the office: S. *Maurus* was rapped in spirit, and saw the Monasterie of Saint *Benedict*, & out of his Cell he saw a Waie to begin, which stretched to heauen toward the East, hanged with Carpetts and replenished with many Lightes. Thereby stood a man of a venerable aspect and Maiestie, of whom S. *Maurus* demanded what that Way might be, who answered him. This is the Way by which the Soul of Saint *Benedict* went with great ioye vnto heauen. Afterward S. *Maurus* recounted this Vision to the great ioye of all the company who were before verie heauy in mind and discomforted.

Maurus taking leaue of *Romanus* departed, and being come to the cittie of *Aurelianum*, they were certified that the Bishop (at whose desire they had made this long iourney) was dead. The Bishops name was *Bettigianus*, whose death *Maurus* tooke verie heauily, and so did all the company. At last they resolved that *Maurus* should stay there, and the messengers should go to try the Bishops mind who succeeded the other, and see if he would build the Monasterie. The Bishop receaued the messengers when they came to him verie louingly, and so the Arch deacon and the Steward were confirmed in their former offices. But when they treated of the coming of Saint *Maurus* and building of the Monastery, the Bishop answered not to the purpose, nor as they desired, saying he had neither time nor fitt opportunity to do it. This was the prouidenc of God for that the Monasterie, should be built in a farre more conuenient place, which came thus to passe. King *Theodebertus* reigning in *France*, had a fauourite called *Florus* that was kinsman to *Hardegradus*, one of the messengers that were in the company of *Maurus*. *Hardegradus* had told *Florus* of the coming of *Maurus*, and for that *Florus* euen from his child hood (not withstanding that the king portiwaded him to take a wife his first being latelic deade) had an inclination to a religious life, resolved to giue all his welth and goodes vnto S. *Maurus*: and to make himself and his only sonne of eight yeeres old Monckes. He made the king priue to his intent, who although he was sorrie he should be depriued of a man of so notable quallities, if he departed from his court, was yet at the last contented, seeing that *Florus* was so determined.

The goods and possessions of *Florus* lay in the Bishop ricke of *Andegauum* and he moued *Maurus* to go thither, which he did, and order was giuen to build a Monasterie. The work being begun, and coming to a good height, God suffered the master

the master workman (that thereby the good desyres of *Florus* and other might encrease) as he was one daie aloft on a scaffold to apoint some things to be done, to fall one certaine stones lying on the ground, and was all bruiled to death, This mishap made many of the workmen to alter their mindes. The body all shattered with the fall was caryed into the chappell of S. *Martin*, which was first built. *Maurus* and *Florus* which were in one Cell, studying and reading the Holie Scripture came thither, When *Maurus* sawe the dead body he fell on his knees before the Aulter, and hauing prayed he aproached to the dead Corps, signed it with the signe of the Croisse, and calling him by his name said: *Languis* arise in the name of our Lorde and make an end of thy work. When he had said; he that was dead arose, Aliue, and Sounde, and opening his eyes he maruailed to see himself in that place. *Maurus* said to him. Thou camest not hether on thy feete, but thou wast caryed to this place, go and render thaneks to God, and see that in thy absence the building goe forward as it ought to doe. *Florus* seing this fell at the feet of S. *Maurus*, and would haue kissed them saying. Truly *Maurus* thou art disciple to S. *Benedict*, whom I haue hard to haue done the like Miracle. The building of the monasterie was finished in the eight yeere after it was begon, & in it were four Churches; but the principal where the Monckes did assemble, to saie diuine seruice by Night as well as by Day, was dedicated to S. *Peter*, another to S. *Martin*, another to S. *Seuerinus*, and the other to S. *Michaell*. The daie aproaching wherein *Florus* should take the religious habite *Theodebertus* the king would be present thereat and came to the Monasterie, and desired Saint *Maurus* to praie vnto God for him, his Children, and his kingdomes. After that the king visited the Monasterie and the Monkes, among whom he espyed *Bertulfus* the sonne of *Florus* (being but of 16. yeeres old) that had already taken the habite, and knowing whote sonne he was, he embraced him kindly, and recommended him vnto S. *Maurus*. There came also the Bishop of that Prouince called *Eutropius* who blessing the Churches, did Consecrate and Dedicate them to the seruice of God.

All these were gathered together into the Church of S. *Peter*, where *Florus* in presence of the king and the rest, put of all his Seculer appaile, and the king, with his owne handes began to cut his haire, to giue him his *Tonsure* like a Clarke: After which, the Monasticall Weede was put vpon him, the king and all the rest shedding teares, for deuotion. *Florus* requested the king that all his possessions and cuydences might be giuen and bestowed, vpon the Monasterie, which the king willingly graunted. Then *Florus* requested the king that he would vouchsafe that day to dyne at his table, and to honor (so far forth) the poore seruants of *Iesus Christ*, which the king likewise fulfilled. Hauing dyned he said to *Florus*; As thou hast hitherto with thy sword assisted me in defending my kingdome; I pray thee help me hereafter to defend the same with thy prayers. So embracing he took leaue of him and of S. *Maurus* and departed.

Many noble men moued with the example of *Florm*, did after this forsake the World, and entre into Religion, so that in 26. yeeres after the coming of *S. Maurus* thither, he had in his Monasterie. 140. Monckes. *Florm* lyued a Religious life 12. yeeres, and dyed a Holie man, and *S. Maurus* gouerned the Monasterie verie vertuousslie, and God shewed manie Miracles by his meanes. The end of his life aproaching, he nominated *Bertulphus* the sonne of *Florm* to be his successor, and Abbott after him; which all the Monckes lyked well, both for his Prudence and Vertue. Saint *Maurus* withdrew himself into a litle Cell, hard by *S. Martins* Church, where he liued. 2. yeeres, spending the greatest part of his time in Praier and Meditation.

It befell one night as he would haue gone into *S. Martins* Church, the diuell with a great troupe of infernall fiendes presented themselves in his sight; and not suffering him to enter said to him, *Maurus*, although thou hast till this time preuailed against vs getting many soules from vs, yet hereafter we will preuaile against thee, taking many from thee. The seruant of God speking to him with Maiestie and Authoritie said. Be thou confounded thou cruell beast, father of lyes, it shall not be as thou hast said. Here with the deuill fled and departed, with a great noise which was heard ouer all the Monasterie. *S. MAURUS* went into the Church and prayed vnto God, to declare vnto him what thing the fiend intended to doe. Hauing ended his praier, there appeared vnto him an Angell which said. Although the diuell for the most part lye, and speak vntrue, yet sometime he said true that men might sooner beleue him when he lyed. In the wordes he spake to him, he spake in part true, for many of his Monckes should dye shortly, but yet he lyed when he said they should be condemned. *S. Maurus* told this to his Monckes, exhorting them all to prepare themselves to dye, which fore-knowledg did them much good. The thing was verifed, for at fiue monethes end there dyed 116. Monckes, and 24. only remained aliue, and for that they all dyed like good Christians receiuing the Sacraments, we may hope and beleue, that they dyed in the state of Saluation. Among them that dyed were *Antonius*, and *Constantinus*, two of the foure companions that came out of *Italie* with Saint *Maurus*.

After this was *S. Maurus* diseased with a Plurisie, and perceiuing that death approached, he caused himself to be caryed into the Church of *S. Martin*. There he was laid on his haircloth before the Aulter, and receiued the Sacraments and rites of the Church. His Monckes lamented, and more they grieved for his death then for the death of all the other before. Lastelie, in that place, in sight of them all, he rendered to God his Spirite. *S. MAURUS* was at his death. 72. yeeres old, and had bene Abbot of that Monasterie 41. yeeres, He was a Deacon, and his Monckes buried him in that Church of Saint *Martin*, at the right hand of the Aulter, with great sorrowe for his death. It is said that he was after translated into *Spaine*, and that his bodie is in a Village called *Almendrall*. 5. leagues from

from *Badaios*, and thither goeth yeerlie in Proceſſion (on this daie) the Biſhop of *Badaios*. He dyed on the 15. of *Ianuarie*, and the ſame daie the Catholique Church maketh of him a comemoration. Saint *Martyn* flouriſhed in the yeare of our Lorde. 584. In the raigne of *Tiberius* the Emperour ſeconde of that name. *Vſuardus* and other wryters of Martyrologies make mention of him.

The life of S. Marcellus Pope and martyr.

MAny waters cannot extinguish burning charity ſaith Salomon in the Canticles, ſpeaking of Ieſu Chriſt our Lord, which is as if he had ſaid. The great afflictions ſuffered by him, cannot cauſe him to beare leſſe loue vnto man: yea, the more that he ſuffereth for man, the more he ſheweth the loue that he beareth him. which S. Iohn declareth ſaying: I loued them to the end. For when the end of his life came, he ſaw troubles more heaped vpon him, his paines encreaſed, his torments augmented, and his griefes were ſo many, that there could be no more. All which ſhewed his great loue to men, in doing and ſuffering ſo much for them. Theſe thinges did Ieſu Chriſt for men, and ſome men that abounded with charitie, did the ſame for the loue of him. Their charitie could not be quenched with the furie of their perſecutions, and afflictions, but the more it encreaſed to depreſſe them, the more they ſhewed themſelues deſyrouſe to ſuffer and dye for the loue of him. One of theſe was the glorious S. Marcellus the Pope, who in that dignity did ſuſtaine many grievous troubles and afflictions, with ioy and patience, as you may ſee in his life. VVritten by *Damaſus* and other approved authors, that haue written the lines of Popes in this maner.

Marcellus was borne in Rome, in the *Via Lata*, and was the ſonne of one *Benedict*. He was preſent at the death of Pope *Marcellinus* his predeceſſor, who vnderſtanding that *Marcellus* was endued with vertue and learning ſufficient, willed them to chooſe him for Pope in his place, after his death. But for that the Church of God ſuffered at that time a grievous and intollerable perſecution; the ſeat of S. Peter ſtood vacant almoſt ſeuene monethes. All the people knew, and ſo did the Cleargy of Rome, that there was not any more worthe of the Papacie then *Marcellus*, as *Marcellinus* had alſo aduysed them. But yet they delayed a while, for they were moſt ſurely perſwaded, that aſſoone as they had publiſhed, and made knowen the election, the Tyrants that gouerned the Romaine people and were many (hating and abhorring the very name of Chriſtians) would haue put him to death. Afterward, *Diocleſianus* and *Maximianus* the Emperours did voluntarily geue ouer the Empire, and appointed foure ſucceſſors therein

therein, that is to say: *Constantius*, and *Maximianus Armentarius* with the title of Emperours, and *Maximianus* and *Severus* with the title of *Cæsars*.

Severus had the regiment of *Italie*, who was of euill condition, and to saie the truth, too seuer, which caused him to be hated of all. Whereupon the Pretorian soldiery (who at this day are called yeomen of the guard) rebelled against him, and chose *Maxentius* sonne to *Maximianus Hercules* (who had before renounced the Empire,) to be Emperour in his steed. This *Maxentius* staied the persecution a while, for that he would settle and confirme him self in the Empire, which occasion the Christians taking, elected *Marcellus* Pope. The first thing that he applyed his mind vnto after he was chosen, and enstalled in the office was, for that very many Christians (which at that time suffered martirdome, and there was not a fit place of buriall for them,) were interred in places vnseemlie and dishonorable; he perswaded *Priscilla* a ladie of *Rome*, who at her owne charge made a buriall place. And he perswaded *Lucina* another ladie and matrone of *Rome*, to giue part of her goodes to certaine poore Churches for their maintenance. Then this good Pope deuided the citie of *Rome* into 15. titles, or parishes, that those that were daile conuerted to the faith, might with more ease and conueniency be baptised. When *Maxentius* vnderstood the perswasions *Marcellus* had made to *Lucina* and *Priscilla*, and they had performed, he caused him to be apprehended, and brought before him, and perswaded him earnestly to adore the Idolls, but seeing that no entreaties nor requests could draw him to it, he commanded him to be put into the *Catabulum*; a place where was kept, diuers and sundrie sorts of beastes, as *Lions*, *Tygres*, *Beares*, and *Leopardes*. They which were there kept, were after to be slaine in the sights, and publique feastes at *Rome*. *Marcellus* staid in this prison .9. Monethes, spending the time in fastinges, and prayer. In that place he wrote letters to sundry places, exhorting the faithfull vnto Charitie, and constancie in persecution.

Manie priests one night assembled together, and took him by force out of that prison. The good ladie *Lucina* receiued him into her house, which afterwards *Marcellus* consecrated and made a Church (as she desyred him) which is now called the Church of S. *Marcellus*. There in the night assembled many Priestes and other Christians, and in the company of the blessed Pope they celebrated Masse, saying the diuine seruice, and did all Comunicate. The tyrant *Maxentius* hearing hercof, was exceedingly enraged, both for that he had broke prison, as also, for the great assembly they had made, and commanded that the Church should be made a stable. They brought manie beastes to that place, and he condemned *Marcellus* to stay there and to attend and keepe them. This great and intollerable persecution, could not quench the Charity of this blessed Pope, for the more he suffered, the more he desyred to suffer, for the loue of our Lorde *Iesus Christ*. He had no other clothing in that place, but hairecloth, he suffered intollerable hunger and famine, and the horrible stench; all which things

things together hastened his death, after he had bene Pope 5. yeeres, 6. monethes, and 2. Daies. The good lady Lucina gathered vp his reliques, and did enterre him in the Churchyard or buriall of *Priscilla* in the *Via Salaria*. For which cause *Maxentius* gaue order, that she should be banished, and all her goods and possessions should be confiscate, and forsaite to the Emperour.

Marcellus did but once giue holy orders in the moneth of December, in which he made 25. Priestes 2. Deacons and consecrated 21. Bishops. The Titles or the Parishes which *S. Marcellus* ordeined and instituted, are the same which the *Cardinals* hold now, which causeth some to thinck that he instituted them also, but this was long after his time. *Marcellus* wrote one epistle to the Bishop of *Antiochia*, wherein he discoursed of the Primacie of the Church of *Rome*, and in that he saith as an especial note. That a Councel cannot be gathered nor cannot be of anie force or auctoritie, without the consent, and aprobaton, of the Bishop of *Rome*. Pope *Marcellus* dyed the 16. daie of *Ianuarie*, in the yere of our Lord. 304. in the raigne of the aboue named *Maxentius*. The Catholick Church celebrateth his feast on the very day of his Martyrdome. * It seemeth by *Bar*; that this place was called *Catabulum*.

The life of S. Anthonie the Abbot.

Ian. 17.

Saint Iohn the Euangelist recounteth in the Apocalips how he saw a great multitude ca. 7. 9. rounde about the Lambe Christ, and marking euerie one attentiuely; he saw that they had all Crownes on their heades, and Palmes in their handes: which be Markes and Ornaments that all those shall haue, and enioye, that be crowned in Heauen. that is. both Palmes and Crownes. The one and the other of these be Signalls of Victorie, and do shewe; that all they that will go to heauen must first striue, fight, and obtaine victorie in the battaile on the earth, which the infernall fiende maketh against euerie man in this VVorlde. One of those that haue continued the fight a long time in this warre, winning alwaies the victorie, was S. Anthony the Abbot. As it to be seene in his life written by S. Athanasius.

Saint Anthony was borne in Egypt of honorable, & vertuous parents, who died when he was but 18. yeeres old. They left him much goodes and possessions with which his sister and he liued in great estate. Antony went vnto the Church, as his custome was, & thought vpon the maner of the Christians of the primitive Church, of whom the Acts of the Apostles speaketh: That receauing the Christian faith they laid all their goodes at the feet of the Apostles, who deuoyded and distributed the same to euerie one acording to their neede. Being in this thought he went reuoluing in his mind if he also must or ought to doe the same, and even as he came into the Church, the Deacon was singing the Gospell, which were the wordes that Christ said to a yong man, who demanded of him what thing he should do to be Perfect. That is: Go and sell all that thou hast Cap. 4. and giue

Mat. h.
9.
Mar.
10.

and giue it to the poore, and come and follow me. It seemed to *Antony* that his was conformable to the thought he had in his mind, and that those wordes were said and spoken directly to him. He being resolved so to doe, made no delaye, but appointed part of his possessions to his sister, wherewith she might liue and be maintained amongst religious women; the remnant of his goods he sold, and the price he bestowed on certaine poore men.

The vsage was in that time, the religious men (of which there were then diuers) were different from the other Christians, aswell in Habit as in maner of life, and dwelt in the woodes and fields in certaine litle Celles; Some dwelt together in conuents, and other liued a solitarie life. *Antony* determined to go to one of those conuents to be a religious man, and so he liued a while there vnder the obedience of a Superiour. He had a speciall care to note and mark the life of the other religious men, in what vertue euerie one of them exercised them selues, desyring to imitate all. Of one he learned to be Patient, of another to be humble, he imitated the Chastity of this man, and wished the vertue of Sylence of another. The fasting of one man incyted him to fast, and the teares of another induced him to weepe. By this meanes *Antony* proued singular and remarkable in euerie vertue, and was beloued generallie of all. Although he was yet a yong man, some called him Father, and others that were elder called him Soane. He loued all, comended all, and with his good example, induced euerie one to liue a vertuous life. The wicked enemy of mankind being agreede to see one so yong to be of so great perfection; determined to persecute him all that euer he could.

At the beginning of his warre against him, he drewe his good desyres asyde, and laboured to hinder and impeach his Holie purposes. He brought into his mind the Nobilitie of his birth, the Riches he sometimes possessed, the Delight he had taken in his meates and drinckes, the Glory of his gallant apparraile. He shewed him the labour and toile to be endured in vertuous exercitises, the Difficultie to obtaine it, the weaknes of his bodie to endure it, and the Necessitie to leaue all thinges in short time. Against all these assaults of Sathan; the Blessed yong man vied the remedy of prayers, with which he defended himself. The fiend altring his temptations, tempted him furiously in another manner. In the daie, lasciuious thoughtes, in the night filthy dreames molested him. Then he frighted him with Noyses and terrible Crashinges which he made about his Cell, he continuing constant. He shewed him in representation, the figure of beautifull women, who shewed themselves amorous and wanton. These thinges quailed not the purpose of *Antony*, yet that he might more easily conquer all these assaultes, he resolved to depart from the Monasterie, and to liue solitarie in a Caue, separte from all companie of men, but onlie of one seruant, that from the Couent, should bring him sustenance and prouision; as they of the Couent vsed, and diuers other religious men that liued in the desert.

Being

Being in this state, he reduced his life to that order, that he eate but once a daie, and his meate was onlie a little Bread, Salt, and Water. Sometimes also in two or three daies he eate no kind of sustenance. Moreouer, he so measured his sleepe that many nightes he slept not at all. Yea oftentimes when he went to his prayers at the setting of the Sunne, he contynued thereat till the rysing of the same. Whē by necessitie of nature he was enforced to sleepe a litle, he leaned on a staffe, or els he laie on the bare ground; and although he led his life in this sort being whollie seuered from the conuersation of men, yet his temptations of Sensuallity ceased not.

The wicked fiend disdaining, that a yong man did so despise and scorne him, (his mallice still augmenting his temptations) he presented before him the figures of naked women, who with lasciuious wordes and action enticed him to lewdnes, but all this preuailed not to the purpose of Satan, which was to breake and alter his firme determination of chaste life. *Anthony* hauing ouercome many and dyuers temptations of the flethe, saw once a filthy black, and cuill fauoured boye, lye at his feet, who lamented, saying: I haue deceaued many, and many I haue ouercome, but thou hast conquered, and ouerthrowne me. *Anthony* asked what he was, who answered; I am the spirit of Fornication. Then said the holy Saint. Since I see thee to be so Vglic and filthy a thing, hereafter I will make no account nor reconing of thy temptations. Hauing so said, he began to sing aloude that verse of *Dauyd*, *Our Lord is my helper, and I shall destroy mine enemies*. After which saying, the vision vanished awaie. Another time, the diuells did senciibly torment him giuing him manie mortall blowes. The blessed man sayd after ward, that no torment in the world, could be so painefull as those. The deuills were not thus satisfiied, but they scourged him and beate him with Clubbes, in such cruell sorte that they left him for dead. The monck that attended him came to visit him, who finding him lye in that sort thought he had beene deade, and laying him on his shoulders he caryed him vnto the Monasterie: The religious men assembling themselues wept bitterly, and for that the daie was far spent, they deferred his buriall till the morrowe, that they might haue time to performe the accustomed Rites, and Ceremonies.

About midnight S. *Anthony* reuyued, and seing his friend by him which kept his bodie, he demanded how he was brought thither. Vnderstanding of him all the maner thereof, he desyred him to beare him back into the desert. His friend performed his request & caryed him vnto his Caue, where standing weakely on his feet, & mouing onlie his head, he began to Menace & Challenge all the fiendes of hell saying. Here is *Anthony* (you curled dogges) who refuseth not to fight, and to encounter with you all: Torment me, and do the worst you can you shall not make me to depart from the loue of my Lord *Iesu Christ*. The fiendes hearing these wordes, did gnashe with their teeth, laying one to another; Who cuer saw the like, that he should Menace and desye all whosoever.

Let vs rise and torment him a freshe and handle him worse then at the first. Let him know and feele our forces. Here-vpon was heard a terrible noise, as though all the frame of the World had bene dissolued; and the fiendes appeared round about the holie man, in dyuers fearefull formes, and shapes, as of Lyons, Tygres, Beares, Wolfes, Bulles, Dragons, Serpents, and Scorpions. All Which at the first threatened him with their Teeth, Tallants, Braying, and Hissing: then they enuyroning him round, rent and tore his flesh extreemly. Neuerthelesse, his mind was firme on almighty God; to whom he called for ayde and assistance, in this conflict and encounter. And the mercy of God was not wanting to him in this extremitye, for there appeared a Glistering Beame and Raye, that chased and put to flight this rable of monstrous, and hellishe fiendes, and *Antony* remained without eyther hurt or paine. The blessed man imagining *Iesus Christ* to be there, said, O good *Iesus* where arte thou? Where wast thou good *Iesus*? A sweete and delectable voice answered. *Antony* I was here present, and was ioyfull to see thine encounter. And because thou hast fought manfully, I will to the bee alwaies fauourable, and I will make thy name famous and Glorious thorough all the World.

All these things happened vnto *Antony* in the place where he remained, not farre from the Monasterie, and for that he desired to depart from thence, and to finde a place more harde, and farther from, companie; the deuill intending to hinder his apointment, threwe a great Vessell of Siluer in the waie where he should passe. When *Antony* saw it, he said to himself. It is not likely that this Vessell is fallen from anie man, wherefore thincking it might be an Illusion, and Craft of the deuill, he made the Signe of the Crosse, and following on his way sodeinlie the Vessell resolved into smoke and vanished out of sight.

Antony was about thirtie and fise yeeres old, when he shut himself vp into a caue, where he stayed 20. yeeres, and neuer in that space saw he anie man, nor anie man saw him. Manie knewe that he was there closed vp, and came to speak with him at the dore, & he in the inside gaue answere, remedy, and comfort, to all that were afflicted. Sometimes they threw bread into the caue, and reached him water, by a litle hole thorough the dore, whereby entred light, and although this reliefe was in verie smale quantitie, yet it sufficed him, so great was his abstinence. This seemeth to haue bene thorough the especiall work of God, whose help is necessarie in the like case. For we haue rather cause to wonder and maruell, at the life of S. *Antony* then imagine we be able to imitate it. Finally. *Antony* departed out of this caue, not in that sort and maner as was thought of dyuers, for he was neither leane for the longe fastinge, neither did the naturall coulour of his face looke pale or wearishe, although he had scant scene the Sunne in all that time, yea, his presence was venerable and comfortable to manie, that from dyuers countries they came to see him. Whereof manie stayed with him, and were his disciples, desirous to imitate his life and maners, so that in litle
time

time they founded manie Monasteries who all acknowledged and held S. *Anthony* for their father and superiour, as indeed he was.

His speeches were sweete and delectable, he comforted the afflicted, he instructed the ignorant, he endeouored to pacify and bring to agreement those, that were at variance and discord, and perswaded all in generall to giue and offer to God their whole hartes, and that they should not prefer any wordly thing before him. God wrought manie miracles by the handes and meanes of S. *Anthony*. He cured many that were sicke; he dispossessed dyuers of deuilles, and not onlie so; but after he was departed out of the Caue where the deuills had tormented him; he was then a tormentour of them; for the deuills hearing him named, did depart out of certaine that were possessed. He was one a time in one of his Monasteries, and he heard one to beat at the Gate, He went himself to know who it was, and behelde a man of an exceeding high stature; of whom he demanded his name, and he answered, I am *Sathan*. For what cause come you hither said *Anthony*? The deuill answered: this is my errand. Tell me why not only thy religious men, but also all the Christians, if they come to any mishap vse to say, Curled be the deuill. *Anthony* answered. They haue great reason; for thou makest continuall warre with them, thou alwaies tempest them, and giuest them occasions oft-tymes to fall into sinne. I do not any of these things said the diuell, it is themselves that make warre, and the temptations come of themselves; and they do also seek occasions to comitt sinnes. For after God was made man, I haue no more strength & power, I haue no habitation, I want all things, and can do nothing. Let them complaine of themselves and not of me, for that they themselves, and not I, are culpable and in the fault. Then said the Saint. Of this thing praised be euer our Lord *Iesw Christ*, for although thou be the author of leysinges; yet neuer the lesse at this present, it seemeth thou sayest the truth. When he diuell heard him name our Lorde *Iesw Christ*, he vanished away with a great noyse like a whirle wind.

Saint *Anthony* was vnlettered, for he got no knowledg eyther Humaine or diuine by any studye of his owne, or instruction of others. but his knowledg was infused by God, wherefore many came vnto him for counsell. He wrote seuen letters to certaine Churches in *Egypt*, which are read in the Church as the Epistles of other doctors. He was so famous thorough the whole world that the Emperour *Constantinus* who reigned at that time, wrote to him oftentimes, and desired him that he would in his prayers, recomend his person, and the estate of his realme vnto God. One a time, certaine Gentile Philosophers came to dispute with him in matters of faith, and amonge manie reasons they vsed, they often repeated, that it was a thing vnbeseeeming and vnfit for God to be Apprehended, Beaten, Whipped, and to dye on a Crosse. To whom *Anthony* answered. I ask if you beleeue euerie thing that is written in the booke of the Christians, if you beleeue not all; it is not conuenient for you to settle your

believe that he whom you worship for God, was Tormented, and Deade only, and therefore do not thinck you haue gained the Victorie. We Christians beleue euerie thing in the Gospell, and so ought you also. For where you read that *Iesus Christ* was Crucified; We read also that he rose againe; and where you find he luffed hunger, there shall you find also that he fed 5000. persons; with fve loaves of barley, and two fishes, and where you read he was a Man Passible, you shall also read that he is the true God. It is not conuenient therefore for you to calumniat vs, with the reproach-full things of our God, as his Passion, and Death; for we Christians stay not here, but go further to that which is read of his honour, and of his glorie. Do you so also; eyther beleue all that is written, or beleue nothing; and by this meanes you shall haue no cause to calumniat the Christians. If you consider that which your owne bookes speak of your goddess; you shall perceiue that it is a great shame, for a person of discretion or Iudgment, to hold for a God such as you doe. For you adore *Ioue* the Adulterer. *Saturne* the Homicyde. *Bacchus* the Drunkard; and *Venus* the Harlot. I pray you consyder if it be not palpable blindnes, to worship such fellowes for goddesses. Neuer did your Gods such miracles as our God hath done, Yea, as his seruants do at this present in his name. And because you shall see, that this is true, I will make proof thereof before you, Having said these wordes, he cured some sick and diseased persons in their presence. Wherevpon the Gentiles, not knowing what to say, astonied, and all confuted departed from him.

Antony was a professed enemy to Hereticke and Scismaticke, neither would he heare the Reasons and Arguments they made, but auoid & shunne the place, where he knew any of them to be. He had some disciples famous for their vertues, as *Hilarion*, the two *Macarij*, & dyuers others. In an exhortatiō that he made once to his disciples, among other, he said these wordes. Let none of you my brethren, be satisfied in himself, of any thing he hath done for the loue of God, but think it is all too little. Endeavour to haue your Iustice encrease towarde him & thinck not that a religious man hath done much for that he hath forsaken the World, for euerie one shalbe compelled to forsake it, one time or other. The religious man doth not enter into religion to ease or refresh himself, but to labour and toyle himself. You neede not doubt of your nonabilitie to exercise Vertuous Actions, for they be performed with more facilitie then can be imagined. This World is like a house of fooles, where one laughes another weepes. Some Ecclesiasticall Persons be like the Seagull, which remaineth all day in the water: and when she flyeth out and shaketh her winges she remaineth drye. So happeneth it to religious men, who although they contynue all day in the exercise of diuine seruice, being negligent afterward: loose asmuch as they haue gayned. As the fishe cannot liue out of the water, so Religious men dwelling, and remaining among Seculer People: waxe colder in their holie purpose, and decline some-what from the austeritie of their religion.

He said

He said that he saw one a time in a Vision, all the World full of Snares, whereat he wondring, and desyring of God to know how to escape them, answere was made him, that true Humilitie should be free. Once the religious men began to reason amongst themselves, which vertue that was that helped most to attaine Perfection. One said Chastitie, for that by meanes of that a man kept Sensualitie subiect to Reason. Another saide Abstinence, help most, for by that a man became Lorde of himself. Another said Iustice, which gaue to euerie one his Right, and to euerie one said as seemed to him moste probable. Saint *Anthony* hauing permitted each one to saie his opinion, said himself at last. You haue all said well, but none haue hitt the Marke. The thing that most helpeth to perfection, is the Vertue of Prudence, for all vertuous excersizes, if they be not governed by Prudence, do neither please God, nor be Vertuous Actions. Saint *Anthony* had a great desyre to suffer Martyrdome in the Persecution against the Christians, and to that end he accompanied the Martyrs when they were led to their deathes, comforting, and encouraging them, and not obtaining his desyre he was very sorowfull.

On a time a thought came into his mind, whether there were anie religious man in the desert, that had dwelt there so long as he, and it was reueiled vnto him that there was; and one of more perfection then he. This was S. *Paul* the firste Heremit, whom, he Sought, Found, Visited, and finally Buried, and was much pleased and satisfied that he had seene him. The end of his life aproaching it seemed to him in a Vision that the Angells bore him to heauen, and that the Deuills endeouored to hinder his passage, repeating some sinnes he had comitted in his life time. To whom the Angells answered; you need not thus busilie recount those sinnes which were committed in his youth, for that he hath confessed them and of them obtained pardon, But if you know any sinnes he hath comitted since he took vpon him a Religious life, open and declare it. The diuels hauing nothing to obiekt departed; Ashamed, and Confounded.

Saint *Anthony* certified some of his disciples that his death aproached; which caused in them such sorrowe and grief, that falling at his feete they kissed and embraced them saying. O Father, what shall we miserable creatures do without thee? O *Anthony*, glory of religious men, Why wilt thou leaue, and depart from vs? cyther remaine and stay with vs. or els take vs with thee. He comforted them saying; that it was the will of God so to bee, and that they were sufficiently instructed, and knew how they ought to liue, and he willed them to be perseuerant in the lawes and seruice of God, for that the day of euerie ones death delayeth not, but draweth neerer. After this, he retyred him self (with two other religious men,) into a place in the desert, farre remote from company, and he requested them for the loue they bore to him, that when he was

paſſed out of this life (which would be very ſhortely) they would burie his body in that place; and that they would not make it known to any perſon, to the end; that none ſhoulde vſe any honour or reuerence, to his dead body, which in his life time he had alwaies an eſpeciall care to ſhunne; for he was euer a deadly enemy to vaine glory and to the world. Another reaſon, why he deſyred it, was; for that all the tyme of his life, no man euer ſawe his body naked, and he deſyred alſo, that no man ſhould ſee it when he was dead. The relligious men promiſed him to ſatisfy his requeſte, and he kneeling reuerently on his knees, with his handes lifted vp toward heauen, made a deuout prayer to God, recomending vnto him the ſtate of the Church, the aduancement of the faith of Chriſt, and his diſciples alſo. His ſoule which departed inſtantly out of his body, was conducted vnto the heauenly countrie, in the company of many Angells; where it inioyeth and poſſeſſeth the reward of his good workes. His two diſciples entered his body as he had charged them, and S. Athanaſius ſaith, that when he wrote the life of S. Anthony they were ſtill aliue, but he could not obtaine of them, to ſhewe or declare the place where they had buried him: ſo faithfull and true were they to their maſter, in obſeruing the promiſe they had made him.

Some Saintes haue eſpeciall priuiledges giuen by God, to be interceſſors for ſome eſpeciall neceſſities of men. S. Thomas ſaith that God gaue a priuiledge to S. Antony againſt ſier, not only of ſome infirmitye that beareth that name, but alſo from the fire of hell, deliuering men that haue deuotion to this Bleſſed Sainte, from thoſe eternall flames to which they were condemned for their ſinnes, by the preſent Juſtice of God; and they being thereof aduylſed, haue before their death, bene Conuerted, and done Penance, and haue bene ſaued. S. Antony the Abbott dyed at the age of 105. yeeres, the ſame day that the Catholike Church celebrateth his feaſt, that is to ſaie: on the 17. of Ianuarie, and in the yeere of our Lord. 358. *Conſtantius* the ſone of the great *Conſtantine* being then Emperour the 22. yeere of his raigne. Many graue and aprooued authors make mention of S. Anthony: as S. Iherome in his booke de *Viris Illuſtribus*. Cap. 98. S. Auguſt. lib. 8. cap. 6. of his confeſſions. S. Iohn Chriſoſtome. hom. 8. Math. Zozome. lib. 1. cap. 13. Caſiodorus lib. 1. cap. 11. hiſto: tripart. Ruſſinus lib. 10. cap. 8. of his Eccleſiaſt. hiſt. Niceph. lib. 8. cap. 40. Theodoretus lib. 4. cap. 27. of his Eccleſiaſt. hiſto. *Vſuard*: ſaith in his Martirologe, that in the time of *Iuſtinianus* the Emperour the body of S. Antony, was found by diuine reuelation, and was brought to *Alexandria*, and layd in a Church of S. Iohn Baptiſt. It is ſaid it was after ward caryed into *France* to a cyttie called *Vyenna* in the prouince of *Narbon*. *Maruolycus* in his martyrologe, ſaith the ſame, and the author of the catalogue of Saintes.

The Historie of the Chaire of S. Peter in Rome, with some considerations of this solemnitie.

WE read in the booke of Genesis: howe kinge Pharaο hauing taken Ioseph out of prison, asked him the interpretation of a dreame that he had dreamed. The answer that Ioseph gaue, satisfied him so, that he made him Vice Roye of all his kingdome, and established him in the next place to his owne person. Soone after followed a great dearth, & the people resorting to the king for necessarie provision, he sent them vnto Iosephe, saying: that he had the keyes of his Granaries, and other victualls, and that he had giuen him auctoritie to dispose of all thinges as he pleased. This figure is much to the purpose, for the feast of the Chaire of S. Peter, who was figured in Ioseph. S. Peter was in prison, so was Ioseph. Ioseph was deliuered by the comandement of Pharaο. S. Peter was deliuered by the apointment of Iesus Christ, who sent an Angell that deliuered him. Pharaο asked a question of Ioseph, and by his answer it came to passe, that he was made Viceroy and gouernour ouer all his kingdomes. So the Sonne of God asked of S. Peter a question, when he demanded what men said of him, and also what they themselues said. The answer that Peter made, pleased our Saviour so much, that he made him Prince of the Apostles, and Head of all his Church, and placed his Seate and Chaire in the next place to himself. In the dearth that happened in Egypt the people resort to Pharaο, and he sent them to Ioseph. So when sinners haue need of the Grace of God, which is the food of the soul, and resort vnto him: he sendeth them vnto S. Peter, saying: he hath the keyes of the Threasure. What soeuer shall be by him loosed in earth shall likewise be loosed in heauen, and what soeuer shall by him be bounde in earth; shall likewise be bound in heauen.

Iac. 18.

Cap. 11.

Act. 12.

9.

Math.
16. 19.

THe Apostle exerfizeth this authoritie seuen yeeres in Antioche, where he placed his firste Seate and Tribunall for instruction, and for hearing the misdeedes and fautes of euerie man, loosing some, and binding others. Seven yeeres being passed, he translated his Chaire and Tribunall leat, from Antioch vnto Rome, by the especiall and expresse comandement of God, where he kept residence 25. yeeres, settling it firme and stable in that place for all his Successors. This placing of the Seate Pontificall in Rome, the Church sollemnizeth with the name of the Chaire of S. Peter, for that it shalbe alwaies firme and stable there, and the Bishop of that Citte as Successor of S. Peter is called Pope, that is to saie Head of the Catholike Church, vnto whom all men ought to render obedience, and acknowledg for their Superiour. That S. Peter did translate his Chaire and Iudgement Seate, from Antioch vnto Rome, by the expresse will and comandement of God, and that there is the Principallitie and Head of all Christendome, S. Anacletus the Pope and Martyr affirmeth; whose wordes be these. The Holie Romaine Church holdeth the Principallitie, and is Head

Math.
16.

Luk 22.

Mat.
17. 27.

Ioh. 21.

is Head of all other Churches, not only by the will of the Apostles, but of God himself. The same is confirmed and aprooued by *Zeserinus, Calistus, Fabianus*, and *Sistus* Bishops of *Rome* and martyrs. And by *Siluester, Iulius, Gelasius, Simachus, Virgilius*, and *Gregorius*, all Bishops of *Rome* and Holie Confessors. Founding their wordes vpon the especiall Prerogatiues and Priuiledges, that *Iesus Christ* gaue vnto *S. Peter*, when he hauing confessed him for *Christ* the Sonne of the Ljuing God, (as *S. Mathewe* auoucheth) our sauour said vnto him: Blessed art thou *Simon* the sonne of *Iohn*, from henceforth thou shalt be called *Peter* or a Rock, vpon which my Church shalbe founded, vnto thee I will giue the keyes of the kingdome of heauen, and thou shalt haue auctoritie to binde and to loose. Those which thou shalt loose in earth, and set free, shall enter into heauen, and those whom thou shalt bind on the earth and condemne, shall be excluded from heauen, and condemned to hell. Also our sauour said vnto him: *Peter*, I haue praied for thee, that thy faith shall not faile. Which was an aduertisement giuen him, that being Heade of the Church (as much as concerned that office) neither he, nor any of his Successors could erre or faile in faith. But rather he and they together, ought to confirme in the faith the weake and fearefull. Moreouer, *S. Iohn* wryteth that *Christ* asked him. *Peter* dost thou loue me more then these thy fellow disciples? and he answered him. Lorde thou knowest right well that I loue, & *Christ* replied to him: Feede my sheepe, as if he had said: My will is, that thou be the supream and vniuersall pastor of all my flocke. Also that which *S. Mathew* reherseth saying, that *Iesus* comanded *Peter* to pay the *Didrachmas*, (a tribute which the Heades and Gouvernours of housholds only paid) for them two, was a manifest declaration that he made him Heade of the Church. And this was not said, nor granted to any other of the Apostles. So that, it is verie cleere, that *Peter* was the Vicar of *Christ*, his Lieutenent on earth, Pastor of all christendom, and Head of the Church. Nowe let vs consider a litle, why *Iesus Christ* did elect and choose *S. Peter* vnto this dignity, rather then anie other of the Apostles? was there not with him *S. Iames* the great, that was his cosin? was there not *S. Iohn* also, who beside that he was his cosin, was deerlie beloued by him? he was a yonger man, and more able to susteine the paines incident to such a Dignitie. Moreouer, he was an excellent diuine, so that by one only Lecture which he heard, leaning vpon the breast of our Lord, he learned so much, as shewing part thereof in the beginning of his Gospell, he mounteth so high that he canot be secne nor vnderstood, and therefore he is called an Eagle. If he would not bestow this dignity on any other of the Apostles, was not the great *Ihon Baptist* sufficient for it? Could not he haue conserued his life, and not haue suffered him to haue dyed in that sort, and maner that he did? he could haue sustained the charge of this dignitie vpon his shoulders, and would haue rendered a good account thereof, for suche was his life. Zeale, and Doctrine, and other good partes, that *Iesus Christ* himself said of him, That among
other

other good men, he was the greatest. For what cause then did *Christ* leaue out *Iohn baptist* and choose *Peter*? Vnto this some doctors answer, that if *Iesus* had giuen the papacie to one of the two *Iohns* or to *Iames* his neere kinsman, he shoulde haue giuen occasion, that the dignities of the Church might haue bene bestowed in respect of kynred. Which pleased him not. Yea, rather by forbidding in the old Testament, that they should not go vnto the Altars by degrees, he gaue them to vnderstand that they should not ascend to Ecclesiasticall dignities, by degrees of kinred, after the maner as dignities be giuen sometimes, only for kinred sake and not for desert. But this reason doth not conclude, as it seemeth. For if the *Kinsman* be of such quallitie and partes, as merite and deserue the dignitie, it is no reason he should loose the preferment, for that he is a *KINSMAN*. So that the two Apostles *Iohn* and *Iames*, and *Iohn Baptist*, wanting no desert nor sufficiencie, the doubt is not resolued. It may be said that *Iesus Christ* would giue this dignitie to one that should be like to them, that shoulde haue to deale with him. It is cleare and euident, that to the Hiest Bishop must resort the Sinner, the Blasphemer, the Manqueller, the Periured man. If one of these had come for succour vnto *S. Iohn Baptist*, or to *Iohn the Euangelist*, or to *Iames*, who (setting asyde a litle ambition they had, when they desired to sitt on the right and left hand of our sauiour, and a litle pusillanimity, or feare, when they fled from our Lord in the time of his passion) were alwaies Holie men, which might cause them to vse the penitent with too much feueritie and rygour, and haue put them to desperation: which is not the thing that God requireth, but rather the conuersion of sinners.

To the end then, that euerie one might depart with consolation, from the feet of the high Bishop, heelected *Peter*, who could not terrifye the sinner, himself hauing bene a sinner also. He could not be rigorous with the manqueller himself hauing giuen blowes and wounded men. He could not disdain the forsworne man, himself hauing bene periured, swearing and forswearing that he knew not *Christ*; and so he would not shut the gate of heauen to anie that would enter by the way of Penance, and of the Holie Sacraments. It maie be said, that the Bishops shoulde haue a Bishop, the Priestes should haue a Priest, and the Married men, a Married man: But in truth, this was the principall cause. The greatest dignitie of the Church should be bestowed vpon the greatest Sainte: and he was the greatest Sainte that loued *Iesus Christ* most. *S. Thomas* saith, it were an error to affirme that any was a greater Sainte then *S. Peter*, or loued *Iesus Christ* more then he; when the Papacie was giuen him: This is gathered out of the wordes of the Ghospell of *S. Iohn* where he saith: that *Iesus* asked of *Peter*, if he loued him more then the other Apostles did; and he answered, Lorde thou knowest that I loue thee, and that in louing thee, none exceedeth mee. Then presupposing that he loued *Iesus* more then others did; we may inferre, that he was the greater Saint, and so he was the fittest to haue

Supreme Ecclesiasticall dignitie bestowed vpon him. S. *Augustine* noteth that *Christ* asked *Peter* the same thing thrise, for that he had denyed him three times; and *Peter* answering alwaies after one maner, that the last time *Christ* saide vnto him; *Feede my sheepe*, which is asmuch to saie. I will that thou be Pope. Hiest Bishop, my Vicar in the Catho. Church, and I giue vnto thee the keyes of the kingdome of Heauen. How great this dignitie is, S. *Paul* mencioneth wryting to the *Galathians* as noteth S. *Iohn Chrysostome*. I will tell you my brethren and friendes (saith the Apostle) that I haue made a iourney to *Ierusalem*, to my great trouble, and no little danger. And if you aske me wherefore I went, I will answer you, to see *Peter*.

Saint *Iohn Chrysostome* saith, we will stay here on a while. O Blessed Apostle, thou wentest to *Ierusalem* a long and tedious iourney, thou didst put thy self into many dangers, for thou art hated of the Principal Citizens, & all this thou didest to see *Peter* a poore fisherman. Coudest thou not saye, thou wentest to pray in the temple, as many Iewes did from farre countries? But if thou pleased not to say so, for that the *Sinagogue* was fallen from the fauour of God, and because the Rites and Ceremonies which were done in the temple, liked thee not? Coudest thou not say thou wentest to see S. *James* the lesse, who was Bishop of that Cittie, whose Life and Sanctity was a wonder to all the world? mightest thou not well haue taken the paines to haue seene him? Coudest thou not say thou wentest to see S. *Iohn Euangelist* so much beloued of *Iesus Christ*, or at least thou mightest haue said thou wentest to see the Mother of God, since *Dionysius* thy disciple departed from *Athens*, and went to *Ierusalem* only to see her, and he thought his trauell well bestowed, to enioye the sight of that *Tabernacle*, in which it pleased God to make his habitation. Thou alledgedst none of these causes, but sayest thou wentest to see *Peter*, which was a poore fisherman, What thing worthy of sight was in him? Many thinges worthy of regard and consideration are to be seene in him (saie the Apostle saie) to witt: that God hath made him Head of his Church, and giuen him auctoritie to pardon sinnes, and that he being but a poore fisherman, might open the gates of heauen by absolving some, and send others vnto hell by denying absolution.

Great was this dignity which was giuen vnto *Peter*, and no lesse was the fauour and creditt giuen vnto *Rome*, when in her by gods comandement was placed the Pontificall Sea and Chaire by S. *Peter*, there to continue, as long as the world endureth. S. *Leo* saith. God would that the Iudgment and Tribunall Chaire of S. *Peter* shoulde be rather in *Rome* then in anie other Cittie: because that Cittie had beene the Mistris of errors maintaining Idolatrie, aloft, and in credit: it shoulde likewise be the Mistris of the Truth; and there shoulde be the Supreme Throne of the Christian Relligion. First she was *Babilon* (for so Saint *Peter* calleth it in one of his Epistles.) and then she became *Ierusalem*. not that Celstiall Cittie, but a Paterne or similitude thereof. In suche sort, that

that God shewed great fauour vnto Saint *Peter*, in making him Head of his Church, and in giuing him Auctoritie to pardon sinnes: and shewed fauour also vnto *Rome*, in comanding him to establishe his Pontificall Chaire in that place. Yea, and in this he shewed an especiall and admirable fauour to all mankind, leauing for them a meanes, and remedie in the earth, to haue their sinnes forgien, and pardoned. Verie great indeed was the fauour done vnto Saint *Peter*, but farre greater was it, that from him should succeed other Priestes, who haue in like manner auctoritie to absolue men from their sinnes.

If their were in the World but one confessor only, and that his habitation should be in the utmost boundes and border of the earth, the labour and trauaile were well bestowed to go to seeke him, and a happines to finde him, and the man that were able, and woulde not go to him, were well worthy of blame and punishment. But God hath prouyded so many confessors in his Church, that their are to be found of them in euerie part of the World, and all of them haue auctoritie to absolue men from their sinnes. This is an especiall benefitt, a rare fauour, and proceeding of the abundant mercie of God. This was ordeined by God, that the damned which burne in hell in those terrible flames, in eternall torments, should not haue wherewith to excuse themselues. And although there be some damned for their sinnes that were Transitorie, and passed in shorte space, and their torments be euerlasting: they cannot yet open their mouthes to complaine of Gods Iustice, for that they had to easie and pleasant a remedie, as is to confesse their sinnes vnto a Priest, and they would not vse it, therefore haue they worthely deserued their chastisement.

God forbid that thorough our owne negligence, we should make smale account of a benefitt so great which he hath lett vnto vs, as is the Sacrament of Penance, Naye, let vs rather yeelde infinite thancks vnto him for it, & especially on this holie daie, in which the Church reioyeth of the grace and fauour bestowed vnto S. *Peter*, vnto *Rome*, and vnto all the World. Let vs all reioyce and be glad in our Lord, making vse of this his mercie, and also render thanckes to the author thereof, that we may purchase pardon of our offences passed, and being in his grace and fauour while we liue, maie be worthy of his glory in the world to come. Pope *Paulus* the 4. in the yeere 1557. comanded this feast to be celebrated, as *Cesar Baronius* saith. *Onusfrus Panuinus* saith: that S. *Peter* went to *Rome* in the 44. yeare of our Redempcion, which was the 3. yeere of the raigne of *Claudius*, and he saith he entered *Rome* on the 18. daie of *Iannuarie*, and therefore the Church of *Rome* celebrateth the feast on that daie. S. *Peter* remained in *Rome* litle more then 3. yeeres, and then returned vnto *Ierusalem*, when the Emperor *Claudius* comanded that all the Iewes should be driuen out of *Rome*. Mention is made of this going of S. *Peter* vnto *Rome* in the Ecclesiasticall historie of *Eusebius*, lib. 2. cap. 14. and 5. and *Paulus Orosius* lib 7. cap. 4.

The life of S. Prisca Virgin and Martyr.

Jan. 18.

AMong many other wordes of comendation that are spoken by the renowned Matrone Iudith, when she did that won thie all in killing Holofernes, one was spoken by Vagao chamberlaine to the same Holofernes. For he seeing the bodie without a head tombling in his owne blood, all confounded, and ashamed, leaped out of the Pauillion, and said to the armie. One woman of the Hebrewes, hath put to shame, the house of king Nabuchodonosor. VVe may fittlie saie this of S. Prisca, who made ashamed all the fiendes of hell, by her notable constancie in suffering torments for the loue of Iesu Christ, The life of which Saint (as some authors thinke) was wrytten by the Notaries of the Church of Rome in this maner.

Prisca was borne in Rome of noble parents. Being yet a child of 13. yeeres old, she was neuerthelesse ancient in wisedome and vnderstanding; she was Baptised, and as a Christian exerceized her self in good workes; She visited especiallie the Churches and Oratories of Christians, deputed and appointed to praie in, and to teache matters of faith. Claudius the second gouerned the Empire of Rome, which dignitie he obtained in the yeare of our Lord 270. The officers which thirsted after the Blood of the Christians in the former Persecutions which the precedent Emperors had rayted against the Hollic Church, (although Claudius dissembled a while for the affaires he had in the warre against the Greekes and other enemies of the Empire of Rome) ceased not, but if they could apprehend anie they tormented them. Therie fellowes tooke Prisca (fin- ding her in one of the oratories at her prayers,) and imprisoned her; and with- out anie regard to the nobillitie of her blood, led her bound in chaines, before the Emperour: who comanded them presentlie to carry her to the temple of Apollo, where she should Sacrifice and Adore him; but she said: she woulde Adore no other but Iesu Christ, and that Apollo was no God but a deuill, vn- worthy to be adored. The Emperour comanded them to buffett her on the face, which disfigured her fauour in the sight of men, neuerthelesse, she remain- ed beautifull in the sight of God, for that she suffred this reproach for his sake, Then the Emperour comanded them to put her into Prison, among the male- factors; but that did not change the resolution of the Holie Virgin. Then sought they out her Father and Mother, and procured them to perswade her to adore the Idolls, with all the subtile speeches they might, but it would not serue.

Some entreated her faire, some threatened her, assayinge all meanes to make her change her mind, but she remained alwaies constant, and so shewed her self. The greater their furie and importunitie was, the more she was confirmed and strengthened in the faith of her Spouse Iesu Christ, who gaue her consolations, and sent Angells to comfort her, and to encourage her to be constant to
gaine

gaine the crowne in heauen prepared for her. The blessed damosell tooke courage (in these consolations) to support manfullie, the torments which they inflicted vpon her. The officers shewed their mallice in stryking her tender and delicate fleshe, that they made it black and blewe, and shedding blood abundantlie; yet her spirit was prompt and readie still, to suffer greater torments for the loue of her Sauour, as she made good demonstration. The tyrant thought it was done by the power of Negromancie, that such a tender Girle should susteine such grieuous torments. Wherevpon he imagined that if the bodie of the Virgin were anointed with Oyle, it would hinder the power of the inchantment. He caused her therefore to be anointed with boiling Oyle, which persing into the bruised and greene woundes, could not but be extream painefull.

The tyrant sent her back againe to prison, and three daies after caused her to be led publickly into the *Amphitheatre*, which was a place where Christians by the wild beastes were killed and slaine in the sight of all the people. Hither came the Holie damosell, fulfilling the wordes of S. Paul; That the Martyrs were made spectacles to God and men. God was well pleased to see her suffer for the loue of him, and men took delight to see her torne in pieces by Wilde Beastes. *Prisca* being brought in thither, behold; Ouer against her came forth a fierce Lyon, They that stood to see the shewes, thought in an instant she should haue bene torne in pieces, and said one to another. See, what they gaine that followe the newe religion of the crucified God. It is better with vs that do obserue our old lawe worshipping *Iupiter*, *Saturnus*, and the other Godds. In the meane while the Lyon aproaching to the Virgin, laie crouching at her feete as a mild lamb, making the Idolaters ashamed, and the fewe Christians which were present to reioyce.

1. Cor.
cap. 49

This was not sufficient to mitigate the furie of the Tyrant, but more enraged he caused her to be put into the prison called *Ergastula* among slaues, there to remaine three daies without meate. After that he tooke her out to be tormented a freshe, and layed her vpon the Racke, rening her with fleshe hookes and Iron Rakes, still makinge newe woundes vpon the old; and taking her downe put her into a burning furnace. The fier spared her, and hurt her not, such was the good pleasure and will of God; that it might apeare, that if he permitted his seruants to be tormented, it was not for that he could not deliuer them, but for that he would therefore giue them the greater glorie; and that he might be glorified in them. The Tyrant seeing that *Prisca* remained Victorious in all her torments, caused her to be beheaded, and so her Soule ascended to heauen, to possesse and enioye the reward of so glorious Martyrdome. The Christians entered her bodie in the waie toward *Ostia* ten miles from *Rome*. The Holie Church keepeth the remembrance of S. *Prisca*, on the daie of her Martyrdome, which was one the 18. of *Ianuarie*. 270. *Claudius* the seconde reigning in *Rome*.

*The liues of SS. Marius, Marta, Audifax,
and Abacus. martyrs.*

Ian. 19.
Cap. 26.

Blessed and happie is the man saith the Holie Ghost in Eccles: who hath for his lotte a good and vertuous wife, who doth not hinder, but help her husband to purchase heauen. Such a wife God gaue to Marius who was a Persian, and of noble blood, and his wife was Marta who was equall to her husband, in nobilitie, and nothing inferiour to him in vertue and Holines. VVherefore with reason wee maie call him happie. Their liues gathered out of the wrytinges of Beda, Vlsuardus, and other authors of martyrologies, was in this manner.

Marius and Marta, Most noble Persians; were Baptised with their two Ionnes Audifax, and Abacus, excercising them in good and vertuous workes. They were verie rich in temporall goodes; and hauing heard that many Christians were Martirized in Rome, they had a desyre to see that Cittie, and to suffer Martyrdome also for the loue of Iesus Christ, if they might bee worthie; and if they attained not thereto, yet would they visit at the least, the Sepulchres of the Apostles S. Peter and S. Paul. To effect this their desyre, trauailing on their iourney, they came to Rome. After they had seene the Cittie (so famous thorough the world,) & visited the Sepulchres of the Apostles S. Peter & S. Paul, they stayed there certaine daies visiting the Christians which were many, and did not onlie visit them, but gaue them comfort and relief for their maintenance in prison, out of their owne goodes; And verie charitably they buried and Enterred those, that were put to death in the Persecution.

These, and such like were the excercises of these Foure soldiers of Christ, who being by these meanes knowen to be Christians, the Emperour Claudius the Second of that name, caused them to be apprehended. He vsed many perswasions to them that they should adore the Idolls, vnto which they returned this answere saying, They haue not bene the best, but the worst men of the world, and therefore they deserue to be called, rather Diuells then Godds. This put the Emperour out of patience, so that he commanded they should be tortured in all cruell maner, committing the cause to a deputy called Mafianus, who commanded that they should first be stripped and beaten with rodde, which was the torment vsed for noble men. After this, he caused them to be put vpon the Racke, & their sides to be scorched with burning torches, and to teare and rent them with hookes of Iron. But none of these tortures could moue them from their firme resolution; yea, the two yong men Audifax, and Abacus, in the

in the midst of their torments with ioyfull voices rendred thancks vnto God, that had made them worthy to suffer for his sake. This caused the rage and fury of the tormentors to encrease, and therefore they cut of their hands, and hung them about their neckes, and led them thorough the Cittie with a Cryer before them that said. These be the despisers of the Godds.

Lastly, they led them out of the Cittie, by the waie *Cornelia*, to a field called *Nimfa*, and there beheaded them, beginning with *Marta*, for that she alwaies and earnestlie perswaded her Husband and Children, to suffer death constantlie for the loue of *Iesum Christ*. So ending their liues, they exchanged a life full of trauells and afflictions, for one replenished with all ioye and repose. The executioners hauing beheaded them, would haue burned them also, But they left their bodies half burned; and they threwe the bodie of *Marta* into a well. Thither came a noble Matrone called *Felicitie*, who taking the bodies of those blessed Martyrs, and the bodie of *Marta* out of the well, caused them to be buried in one of her possessions. The Church celebrateth the feast of these Saints, the very day of their Martyrdome, which was on the 19. of *Iannarie*. Albeit *Vsuardus* maketh it the 20. daie. Their Martyrdome was in the yeare of our Lord 270. in the time of the aboue named *Claudius* the second. *Cesar Baronius* saith, that the bodies of these Holie Saints be in *Rome*, and that they were found in the yeare 1589.

The life of S. Fabianus Pope and Martyr.

Saint Paul the Apostle wryting to Tymothie his disciple, and apointing the conditions that a good Bishop should haue, among other, this is none of the least, that is: that he haue a care of his House and his Familie, and by Consequence of his Church. All the while that a Church is in anie maner of necessitie, or trouble, and the Prelat abandon or flie from the same, or els if he be present, if he do not toyle, yea and weary himself, for the benefit and good thereof, it cannot be said that he hath so great a care thereof as he ought. You cannot trulie saie so by S. Fabianus, for at such time as the Church of God was to him committed, it suffred a Grieuous Persecution, and yet he did not abandon it. All the time of his Popedom he left not *Rome*, being 14. yeares space and more, from the Raigne of *Maximinus*, euen to the time of *Decius* which was trulie a heauy time for the Christians, for the many persecutions they did suffer. And he did not only stay there still, but laboured to ordeine and prouide all thinges, fitt and necessarie for the profit and good, both of the Christians, and the Catholike Church committed to his charge. His life collected out of *Damasus*, and other authors that wrote the liues of Popes, was in this maner.

1an. 10.
1. Tim.
3.

Saint

Saint *Fabianus* was borne in *Rome* (as *Damasus* saith) and his Fathers name was *Fabianus*. *Plutina* saith) that before he was Pope, he had a wife called *Darfofa*. It was a custome in *Rome* that when the Pope was dead, the Cleargie were assembled together to elect another, choosing allwayes the best learned and most vertuous. So after the death of Pope *Anterus*, who was also martyred, the Cleargie were Congregated for the Election of a newe Pope. *Eusebius* saith in his Ecclesiasticall historie, that they could not accord, ne agree vpon anie, but one part named one, and another part another. The case standing in this sort, *Fabianus* came thither with some of his friends, to see and knowe how things passed, and to saie also his opinion. He being among the company, suddenly came a Dove from heauen, and sate on his heade. When they that were present sawe this, perceiuing that God had chosen him for his Vicar, they all shouted for ioye, and by comon consent said, that he ought to be Pope. For which cause you maie iustlie say, that the Election of *Fabianus* was miraculous.

Maximianus the Emperour continued the sixt Persecution, in which manie Christians were martyred. Where vpon *Fabianus* tooke occasion to apoint seuen deacons; equall in nomber to the Notaries, aswell for that he would contynewethat ordinance which *Anterus* his predecessor made, about the registering of the torments and martyrdomes of the Saints, which lost their lifes for the Christian Catholike faith and loue of *Iesus Christ*, as for that they should haue a care to provide, for the relief and temporall maintenance of the poore, and especiallie for them that had their Parents and Husbands martyred, and were left Orphanes and Wydowes; as also to relieue other persons that were in neede whosoeuer. Among these were the Threasors and goodes of the Church, and the Offerings of the faithfull, Imitating and following here in the Apostles, who elected *S. Stephen* and the other Deacons his companions, for this temporall busines. *Fabianus* also ordeined that the *Chrisme* should be Consecrated on the thursdaie called *Maundie* thursday and that the old that was left of the former yere should be burnt. He comanded also that the secular Iudges should not intromitt nor meddle with Priestes, and other persons Ecclesiasticall. He forbad Matrimonie betwene knisfolke, within the fift degree. He comanded also, that all Christians being come to the yeares of discretion, should Communicate euerie yere thrise.

The Persecution was some what stayed after the two *Phillips* the Father and the Sonne had taken possession of the Empire: he being *Phillip* the first of that name, and also the first of the Emperours that was baptised, and professed the faith of *Christ*. So that in sixe yeeres, that they two gouerned the Empire, *Fabianus* had also space, to Rule and gouerne the Church of God in good order and manner. The authoritie of *Fabianus* was so great, that as *Eusebius* saith: the Emperour *Phillip* the Father, would haue communicated on *Easter* day as other faithfull people did, but the Pope would not giue him the Blessed Sacrament,
vntill

vntill he had confessed him, and done Penance, of certaine publique sinnes, and some cruellities by him comitted. The Emperour making his confession with greate humillitie, did also open l^e chance for those sinnes, and then was admitted to the Blessed Sacrament.

After the death of the two *Phillips*, the one at *Rome*, the other at *Verona*. *Decius* one of their captaines succeeded them in the Empire, who aswell for that he was cruell of nature, as also for hate he bore to the Emperours that were dead, (for that they had bene Christians;) rayled against the Church the seuenth persecution which was most rigorous. There were martyred in it infinite people and amongst other the Pope *Fabianus*, who was buried in *Via Appia* in the Church yard of *Calistus*. He held the Papacie 15. yeres, and 4. daies. He gaue holie Orders fve times, in the moneth of decemb: and made 22. Priestes. 7. Deacons. and. 11. Bishops. He dyed the same daie that the Church celebrateth it, that is on the. 20. daie of *Ianuarie* in the yeare of our Lorde. 253. Of *Fabianus* maketh mencon. *Eusebius* in his Ecclesiast: histo. lib. 6. cap. 22. and 27. and 31. and the like doth *S. Iherome* in the. 64. cap. Of his booke de *Viris Illustrib*. *Ruffinus* in his ecclesiast. histo. cap. 21. 25. 29. *Niceph.* lib. 5. cap. 26. *Hieron.* *Anastatius.* *Cedrenus.* *Beda.* and *Vsuardus*. His bodie is in *Rome* in the Church of *S. Fabian* and *Sebastian*.

The life of S. Sebastian the worthie martir.

THe Patriarch *Iacob* at such time as he kept the sheepe of *Laban* his father in laue lan. 10. desiring to encrease his wealth, made an acorde with him, that all the Lambes that were yeaned of the white sheepe, and were spotted or partie coloured should be his. He tooke certaine wandes, and pilled of some of the rynde therof in such sort, that in some places they were white, in other some Greene, or of the colour of the rynde, then he laide these wandes in the trouges of water where the sheepe did drinke, and so beholding them, they conceiued and yeamed lambes spotted, and of diuers colours, and by this meanes he was made rich. The same that *Iacob* did, Iesus Christ the sonne of God did also. He is the Pastor as we reade in *S. Iohn*, and the faithfull people be his sheepe. He being desirous to be riche, and to gaine manie soules; Laide rodde half stripped before them, to the ende that beholding them they might bring forth fruite. VVe maie saie, he laid before them manie of his Martirs, which were rods straked. VVherof it came, that some of them were fflayed, some cut in Peeces, some were deuoured of wild Beastes, others burned, and all at length suffred death for his Loue. To this ende it is done, that the faithfull seinge howe the Martirs were handled, (which is reduced vnto their memorie when they Celebrate their feastes) the like desires might quicken in them, which after should bring forth fruite of good works in conuenient tyme. But if all the Martirs maie be called stripped wandes, we maie with great reason speak it of the glorious Martir *S. Sebastian*, knowing that on the daie of his Martirdome, he is shewed and represented Naked, bound vnto a Poste, couered with VVandes, which were the arrowes that were shot into him in such abundance, that he seemed to be a Porcupine full of prickles, which tormēt he endured and supported with a courageous mind for the loue of God. His life is gathered out of *Simeon Metaphrastes*.

M*aximianus* and *Dioclesianus* most cruell tyrants and deadlie enemies to the name of *Iesus Christ*, being Emperors of *Rome*, such was their furie and rage against the Christians, that neuer anie Emperour surpassed them in cruellty. All the cities and castles of the Empire, were filled with Christians, neither did they punishe or excecute anie for other offence, but onlie against the Christians, whom they put vniustlie to death in great numbers. In their time was a noble knight borne in Millaine called *Sebastian*, whose father was a Frenchman of the cite of *Narbona*, and his mother was a great Ladie of Millaine. *Dioclesianus* hauing notice of him, because he was a man of courthe behauiour, and of noble bloode; he receiued him into his seruice, and gaue vnto him an honorable office, making him capitaine of the horse, attendinge on his person. *Sebastian* exerfized this office showinge all diligence, to do the Emperour pleasing seruice. Yet therefore would he not omitt anie part of his dutie in the seruice of God, being a Christian, but vnknowne; although in some especiall occurences he made it knowne what he was, as in this. If he sawe anie Christians, that for feare of great and sharp torments, were in danger to yelde; he would comfort and encourage them so, that manie by his meanes, stood firme and constant to the end. It hapened onea time, that there was taken in *Rome*, (where the Emperour and *Sebastian* were) two men of great account, that were called *Marcus*, and *Marcellianus*, sons of *Tranquillinus* and of *Marya*: and they had also, wiues and children.

These men were brought before *Cromasius* the gouernour, who seeing that neither faire speech nor Menaces, could drawe them to Sacrifice vnto the Idolls, gaue thirtie daies space, wherein they might consider what they would do; and if at the end of that limited time they contined Christians, he condemned them to death, and did confiscate their goodes. In this time great store of people went to visit and perswade them, that they would avoid the torments and certaine death. Among other went vnto them *Tranquillinus* their father, who said vnto them with manie teares. O my sonnes, who shall nowe sustaine me in my olde age? Who shall close myne eyes after I am dead? Who shall laie my bodie in the sepulchre? Haue compassion on me my children. Consider that I haue begotten you. That I haue brought you vp vnto this honorable estate, will you nowe go willfully vnto your deathes? if you haue no consideration of this, yet haue regard to your flourishing yeeres, & to my old age. Remember your houses and goodes, which being confiscate, shall passe vnto newe Lordes, and I in one daie, shall loose my goodes, my estimation, and my two sonnes, which be the light of myne eyes. Whilst the father said this, the teares ran like two ryuers from his face. After came the mother, vtterlie disconsolate and afflicted, & with a lamentable voyce, reherfed vnto her sonnes the paine that she suffred in their birthes, shewing them her breastes whereof they had sucked, & omitted not anie thing that might moue them to compassion.

Then

Then came their yong and beautifull wiues, with their children in their armes, calling themselues vniortunat widdowes, vterlie desolated, and void of all comfort. Their litle Infants with their crying and-wailing, bore a part in this dolourous musicke. Here was not an end of the conflict that these martyrs had, for euerie daie their parents and friends came, and vsed as it were compul-sorie perswasions vnto them, to change their mind; remembring them of their friendes, their beautie, the pleasures of the world, their riches which they shall leaue to others, the honour they shall leese, and will they now change all these thinges, for cruell torments, and an ignominious deathe? This conflict was verie great, and the meanes were so potent, that it seemed these Saints began to yeeld and to aply themselues to their willes.

Amongst these *Sebastian* was present, and doubting least these two soldiors of *Christ* should loose their crowne, not a whit regarding what damage might come vnto himself (if it were publikelie knowne that he were a Christian) made this Oration to all the companie, (with a loud voice). If our life were eternall, and without afflictions or trauailes, it were great reason we should endeavour to preserve it. But for that it must of necessitie end so shortlie, what reason haue we for the loue of this, to loose another life that surpasseth this to much? this is temporall, and that is eternall; this is full of trauailes and paines, and the other life is full of repose and consolation. Do you not knowe that God saith which his owne mouth, *That he that denieth him in earth, he will denie him in heauen*, as vnworthie to be his seruant, and will condemne him to eternall torments: Then by the contrarie, he that shall not denie him in earth for feare of death, but confesse him constantlie, he will confesse him in heauen, and giue him the reward of euerlasting life. Do not thinck that those that be in heauen forget their Parents, their Children, their Wiues, or their Friendes, but that they haue them more freshe in memorie, and that they can do them there more good, then they can, by anie meanes being one earthe. This being granted for trewe, do not you with your teares, hinder the good purpose of Christes soldiors, for if moued with your praiers they shall yeld; you shall vndoe them, & they vndoe themselues. *Sebastian* made not an ende thus, but turning his speech to the Martyrs said. Nowe you maie see (O you soldiors of Christ,) the crafte of the diuell, that which he could not obtaine of you, by the threatninges, and torments of your enemies, he seeketh to get by the teares & entreaties of your friendes, and parents. If you haue gotten the victorie ouer the one; haue a care to continew it ouer the other also. Haue not so great a loue vnto your fleshe, which though you pamper and cherishe neuer so much, shall yet at length become meat for the wormes, and consume in the graue. The paine of Martyrdome can endure but one daie, but the torment of hell shall endure for euer. These and the like speeches *Sebastian* vsed, and whilest he spake, there came a great light from heauen, and inlosed him round. In the same was seene a beautifull and a

splendent yong man which was a sure signe that he taught *Sebastian* what to saie. All they that were present were amazed, and astonied, beleueing for certaine, that these speeches of *Sebastian* were the truth, and that he was inspired from heauen.

There hapened also another thing at the same tyme, which confirmed all them that were present more and more in the faith, and that was this. There was present a woman the wife of *Nicostratus*, (master of the house, where the saints were kept,) who was dumble, and hauing heard the speeches of *Sebastian* and lyking thereof, made signes and tokens, of comendations of them, because she could not speake; and fell at his feet. He perceiuing that it was the will of God that this woman should be healed, for the spirituall good of them that were present, bad her to rise, and calling vpon the name of *Iesu* she was healed, and spoke plainlie in the hearing of them all. Her husband *Nicostratus* rendring thancks vnto God, released all the Christians that were prisoners in his house, craued pardon of them, desired them to take their libertie, and to depart from *Rome*; for he meant to staie, and to satisfie the lawe with his death, in that he had liued so long in Idolatrie, and bene a persecutor of the Christians. They answered, that it was better, to bring thether all the other Christians that were prisoners, and vnder his guard, which he willinglie did. Manie Christians being then assembled in the house of *Nicostratus*, *Sebastian* vttered vnto them the word of life, and they spent the time in fasting, watching, and praiers. The gouernour hauing notice hereof, sent for *Nicostratus*, and demanded of him, for what cause he had assembled so manie Christians in his house. He contented to dissemble a little, to the end, that those that had not yet bene baptised, might bee, answered: I brought these men together, that they seing the torments that other men suffered, might be the more terrified and fearfull, and so might be drawne from their opinion. *Cromasius* beleueing his wordes, was wel pleased, and comended his diligence. Although *Nicostratus* is not to be comended for telling a lye, for a lye is neither lawfull nor good at anie time, yet shewedit, that he had an intention of goodnes, and that in him remained also some imperfections, Neuerthelesse, he amended this error in this sorte; He had a deere friend called *Claudius*, to whom he recounted how *Sebastian* not regarding the fauour of the Emperour, but thrusting himself into apparant perrill of death, had openlie shewed himself to be a Christian, and had exhorted euerie one to persecuer in that faith, with meruailous wordes, and wonderfull miracles.

When *Claudius*, heard these thinges he was much astonied, and going to his house he tooke his two sons, whereof one had the dropsie, and the other was a Leper. He led them to the house of *Nicostratus* where he found a great number of Christians, for they still encreased, they were so desirous to see *Sebastian*, because they heard he was so fauourable to the Christians;

There

There was among the rest a Priest called *Policarpus*, who instructed all those in the faith that desired baptism, and after baptised them. There was baptised among the rest the two sons of *Claudius*, and they being baptised recovered their health, to the great consolation and ioye of all them that were present, but especiallie to their father, who also was turned to the Christian faith.

The gouernour *Cromatius* called before him *Tranquillinus*, father to *Marcus* and *Marcellianus*; and not knowing that he was a Christian, demanded of him if his sons did still contynewe Christians; If it were so, their terme giuen them of thirtie daies was nowe passed, and therefore he would execute the lawe vpon them. *Tranquillinus* answered. Happie be they, if they be worthis to dye for the loue of *Christ Iesw*, happie am I, that by their meanes, am come out of darcknes, hauing worshiped so long falsie Gods, which be vnworthie to be called men, and much lesse to be adored; Then said the gouernour. I see thou art a Christian also? I am in deed said *Tranquillinus*, for hauing seene that *Sebastian* maketh small reconding of the fauour of the Emperour, and confesseth himselfe publickly to be a Christian, and hath spoken marueillous thinges, confirmed also with miracles: I am resolu'd to followe this truth; and to forsake the errour wherein I haue bene till this present. *Cromatius*, maruailing to heare that *Sebastian* was a Christian, said: It seemeth strange to me that *Sebastian* should be a Christian, and that a man of so great account, and rare quallitie, should not beleue a thing so certaine as the honor of our gods. I cannot see howe there should be but one God, and he to be crucified. Then said *Tranquillinus*: It is more hard to beleue that there should be a God incestuous; an Adulterer, as *Iupiter*; an harlot, as *Venus*; an homicide, as *Saturne*; and a deceiuer as *Mercurie*: It is no hard matter to beleue that God dyed, since he was made man that he might die, and he dyed for no other cause, but that he might giue life vnto man; The reputation that he lost by dying, he recovered double by rising againe; for he dyed not to remaine dead, but to rise againe with glorie the third daie; and after fortie daies he ascended visiblie into heauen, and there he sitteth at the right hand of the eternall father. These and the like speeches made the good old man vnto the gouernour, with such efficacie assisted by God; that *Cromatius* answered: Thie wordes haue penetrated my hart, I see cleerelic, that it is more vnfitting for God to sinne, then to dye, being presupposed that God was made man. To daie I will thinck hereon; to morrowe come thou to me secretlie, and bring *Sebastian* with thee, and one more, and we will talke together of this matter. *Tranquillinus* was wonderfull glad hereof, and went presentlie to the Christians, and told them howe thinges had passed, whereat they reioysed, and spent that night in prayers, desiring God to enlighten the mind of the gouernour *Cromatius*.

In the morning botimes, *Tranq: Sebastian* and *Policarpus* went to his house, and they three reasoned long with *Cromatius* and with his son *Tiburtius*, *Cromatius* had bene sick of the gout a long time, & was lame thereof, where fore *Sebastian* and *Policarpus* made their prayers to God for him, and he was healed; Herevpon *Cromatius* with *Tiburtius* his son were baptised with all their familie. *Cromatius* had in his house a great multitude of Idolls, among which manie were of great valewe, for the Jewells wherewith they were decked, and also the cunning workmanship of them; all those were broken in pieces. After this *Cromatius* gaue ouer his office, and would oftentimes go vnto the house where the Christians were, and thither came also the Pope who was called *Caius*, who reioysed much with other men for the conuersion of *Cromatius*. But because these things were nowe publiklie knowne abroad, they assured themselves that the officers would shortlie come to apprehend them. For this cause they aduysed to deuyde themselves into two partes; the one part to be guyded by *Sebastian*, and the other by *Policarpus*; the one part to remaine in *Rome*, and the other to retyre themselves into some secure place further of. Then fell a godlie variance betweene *Sebastian*, and *Policarpus* which of them should staie in *Rome*: where they looked to be soonest martyred; and eache of them, did desyre to staie, choosung it for the best. Pope *Caius* accorded them saying: that the Confessors were in the waie to heauen aswell as the Martyrs, and set it downe that *Policarpus* should accompanie them that departed out of *Rome*, for that he was a Priest, and might minister the Sacraments: and that *Sebastian* that was a lustie yong man and a soldier, should staie to abyde the brunt and so it was done. There itayed in the companie of *Sebastian*: *Marcus* and *Marcellianus*, whom the Pope made Deacons, and *Tranquillinus* their father who was made Priest, and apointed *Sebastian* to be defender of the Church.

The time now drew neere, that this companie should suffer diuers torments for the loue of *Christ*. This good lot, lighted first vpon *Zoe* the wife of *Nicostratus* whom *Sebastian* had healed. This woman was taken making her prayers at the tombe of the Apostle *S. Peter*. The officers willed her to adore an Idoll of *Mars*; but for that she would not, *Flauianus* the gouernour caused her to be hanged vp by the feet, and to make a great smoak vnder her, by which punishment shee yealded vp the ghost to our sauour, and her body was throwne into the ryuer *Tyber*. When the companie of Christians vnderstoode it, *Tranquillinus* said to *Sebastian*: great shame it is to vs, that a woman of a fraile nature, should be the first that should get the crowne of glorie: therefore I will go to obtaine her companie. With these words he departed from the house, and went to make his prayers at the sepulchre of *S. Paul*, where he was presentlie taken and stoned to death. Being dead, his bodie was throwne into the ryuer of *Tyber*. *Nicostratus* the husband of *Zoe*, and *Claudius* his friend, walking by the ryuer side, were likewise apprehended; and after a fewe daies, that their causes had

had bene often heard, when neither faire speach nor threatens, could remooue them from their faith; by the Emperours apointment, they were throwne into *Tyber*, hauing great stones tyed to their necks, and so they yelded vp their soules to God.

There was in their companie a wicked man that fained himself to be a Christian, who espyinge their doinges, reported each thing to the Emperour; By his meanes *Tiburtius* son vnto *Cromasius* who had bene gouernour was taken, and beheaded. After him were taken *Marcus*, and *Marcellianus*, who were tormented cruellie vpon pykes of Iron, then binding their bodies vnto a stake, after they thrust them thorough with launces. In this maner, all the Christians that staide with *Sebastian* were put to death by one meanes or other, and none left but himself. The Emperour vnderstanding that he was a Christian, caused him to be brought before him, and reproouing him sharplie said: *Sebastian*, is this the confidence that I haue put in thee? I receaued thee into my court, I gaue thee an honorable office, I put thee in cheif credit in my Empire, making thee captaine of the principall squadrō of my armye, & doest thou reward me thus? Like a foole thou hast vndone thie self, and wouldest thou vndoe me also? from me looke for no fauour, and to thie self looke for a shamefull and euill death. To whom *Sebastian* answered modestly. O *Cesar*, thou hast no cause to take thought for me. If I haue forsaken thee, I haue not done it, for the loue or respect of anie Emperour or king of the world, but I haue done it for the loue of God, who is the king both of heauen and earth, whom the Christians adore. The gods which thou adorest are made of stone and of wood, and represent vnto thee the figures of vicious men, which were vnworthie to be called men, and much lesse to be adored by thee for God. The Emperour would not permitt him to speake anie more, but comanded them to set vp a post in the midst of the street, and that *Sebastian* being bound thereto, should be shot to death by archers.

This thing being blowne thorough the cittie, for that *Sebastian* was well knowne, some did maruill thereat, other did not belecue it, and euerie one ran vnto the street, where they might see this soldier of *Christ*, who was led to the place of martirdome, by officers, with cryers before them who proclaimed him a malefactor, and a rebell to the Empire. It was a heauie sight, to see a goodly yongman, of noble birth, of courtlie behauiour, and of great esteeme: hauing committed no fault, to suffer such a death. *Sebastian* being brought to the stake embraced the same, and with great reuerence, spoke to our Lord *Iesuw Christ* in this sort. I yeald thee thancks (O God) that hast brought me to this, howe did I deserue to imitate thee in anie thing? Thou for my loue diedst vpon a tree, and I for myne owne profit shall dye, bound vnto a post. Thou Lord gauest thy life for me, and now I shall giue my life for thie loue. I praie thee my Lord to accept of my seruice, and the sacrifice that I make vnto thee of my self, take it with that will, that I present it vnto thee. This noble captaine
hauing

hauing said these wordes, the executioners dispoiled him of his clothes, and bound him to the post, causing the people to stand alooff, and with all; the arrowes began to fall on him as thicke as haile; The blessed man called still on the name of *Iesus*, who gaue him courage and comfort in his grieuous tormentes. In short space he was so couered with arrowes and dartes, that he looked not like a man but like a Porcupine; There they left him for dead, although indeed he was aliuē. The next night went thither a good woman to bury his bodie, and finding him aliuē, she loosed him from the post, and led him to her house; where she cured his wounds, that he recovered his perfect health. Diuers Christians visited him who gaue him counsell to flye awaie, to auoide the turie of *Dioclesianus*: But he being most desirous to dye for the loue of *Iesus Christ*, would not depart out of the towne. It chaunced one a time the emperour passed the street by the house where *Sebastian* lodged, he looked out at the windowe both to see the emperour, and that the emperour might see him; for that the emperour thought *Sebastian* had bene dead, he was verie much attonied, and commanded that he should be brought to his presence. The emperour said: Art thou *Sebastian* that I comanded should be put to death? *Sebastian* saide; I am. *Iesus Christ* hath restored vnto me the life which thou didest comand should be taken from me, and therefore I aduise thee, that thou be not so much hisemie, nor strue not against him in killing of his friendes. Consider with thy self, that the Christians deserue not to be to vsed, for they in their praiers make alwaies petition for the preseruacion of the Empire. The Emperour hearing this, was enraged against him more then at the first, doubting that by this meanes manie would be conuerted to the faith of *Christ*; therefore he caused him to be led into a secret place, and there he was beaten with rods of Iron, till he yealded vp the ghost: His bodie was cast into a sinck full of filth and myre, because the Christians should not finde it, nor do anie reuerence thereto: The glorious Saint appeared to a matron called *Lucina*, and told her where his bodie was. *Lucina* did as she was comanded; The bodie when it was found, was without any wound or hurt, and was also verie beautifull and smelled sweete, although it had lien in that filthie place. She buried it in *Catacumba* in *Via Appia*, where after was built a Church of *S. Sebastian*.

The whole Catholique Church doth highelie reuerence this Saint, in generall, and also perticuler. Fewe cities or contries there be, but you shall find either Church or aulter, dedicated vnto him, or els they make some perticuler feast in memorie of him. Euerie on calleth vpon him, and greate reason there is. He suffred two martyrdomes, and although the first did not take awaie his life, yet the second torment ended it; for which cause, a graue doctōr called *Peter de Palude* saith; that *Sebastian* hath in heauen two crownes, for that he was twise martyred; It is scene by experience that he hath alwaies helped those that in the time of pestilence hath called vpon him, as it hapened in especial to the

to the cittie of *Paula*. When *Italie* was infected with that Euill, the people of that cittie, had recourse for the aide of *S. Sebastian* with praiers and procelsions, and they were deliuered. God grant that by the praiers and intercession of this Saint and Martir, who dyed for his loue, we maie be deliuered from that sickness, and from all other Euills. The holie Church celebrateth the feast of *S. Sebastian* vpon the daie of his martirdome, which was the 20. of Ianuarie, in the yeare of our Lord, 301: according to Bar. it was. 286. *S. Ambrose* maketh mention of this saint vpon the 18. psalme. *S. Augustine* in his sermon of *S. Fabian* and *Sebastian*. *S. Gregorie* in the first booke 10. chapter of his dialogues. *Paulus Diaconus* in the 6. booke. the 2. chapter of his historie of the longobardes. *Beda*, *Vsuardus*; and manie others.

The life of S. Agnes virgin and martir.

THe holie Doctors saie that the deuill is the ape of Iesus Christ. By which they meane, that as the ape doth imitate a man in all thinges that he can, so the deuill doth imitate Iesus Christ as far as he maye. For which cause, the diuell seing deuout people light candles before the Blessed Sacrament, before the Rood, and before Saints. He one the other part comandeth his witches and inchanters, that when they vse their inchantments, amongst other thinges, they light vp candles: It hapeneth for the same reason that because Christ hath in citties and other places, certaine houses of religious persons, which daie and night be busied in his seruice; the diuell also to counterfaite the same, hath in euerie citie, a house of euill women: which daie and night endeouour to serue the diuell and to offend God. To one of those houses, was the glorious *S. Agnes* led, by the comandement of a wicked Iudge, who perswaded by the diuell thought thereby to put the blessed virgin out of the seruice of Christ, and to make her a slaue vnto Satan. Among the other torments which she suffred for the loue of God, this was vnto her most grievous. The life of this Saint, was written by *Saint Ambrose* and by other graue authors in this sort.

Sainte *Agnes* was a Romaine, and borne of noble parents. She was verie beautifull of bodie, but more beautious of mind. Being yet but thirteene yeares of age, a yong man, who was verie rich, and sonne to the gouernour of the cittie sawe her, and was inamored and loued her without measure. Enquiring of her, he was informed that she was of noble birth, he thought therefore to take her to Wife. To that purpose he sent messengers vnto her, (making large promises) which presented vnto her Iewells, and other costlie ornaments. The vertuous damosell, neither receiued the presents, nor gaue anie answer to the messengers. He thincking she desired thinges of more value, sent vnto her greater and richer giiftes. He procured also, diuers persons of quallitie, to be meanes vnto her, that she would consent to marrie him. He spoke vnto her himself; telling her, who he was; and declared vnto her his

riches, his houses, his slaues, his goodes, all which he said should be at her commandement, yf she would accept of him to be her spouse: Wherevnto *Agnes* answered, Fye on this wordlie pelf, occasions to sinne, and allurements to euill; Trouble not your selfe, for I haue made my promise to another. He hath giuen his word to bestowe on me, more richer ornaments then thing be. He surpasseth thee in nobilitie; I haue giuen to him my faith, and he hath promised to be my spouse. He hath already giuen me a ring, and hath put a Carcanet of precious Iewells about my neck. He hath put on my eares pearles of inestimable price, and adorned me with most riche ornaments; He hath shewed me his treasures, and hath promised to giue them vnto me, if I be perseuerant in his loue. I cannot, nor I maie not, despite this my loue, and set my minde vpon others, for I am whollie his, and he is altogether Mine. I haue had already of him, an earnest of his loue, which I must needes keepe in mind. He hath imparted vnto me, his honorable blood, his power which is great, his sight which is delectable. I haue already scene his lodging, which is prepared and furnished for me, his musick hath sounded in mine eares; his damosells hath reioysed with me, because I am spouse vnto their Lord: I haue receiued a thousand fauours from him. I haue tasted his chaste embracements; his mother is a Virgin: his father knoweth no woman; the Angells obey him; and the sunne and moone do wonder when they see him; He giueth life vnto the dead; and healeth those that be sicke, if he do but touch them. To him onlie will I giue my faith, for if I keepe to him and loue him onlie, I shalbe chaste; if I keepe companie with him, I shalbe pure and cleane; if I lye with him I shalbe a virgin. Our matrimonie shall not be barraine, my childbirth shalbe without paine; and euerie daie my fruitfullnes shall encrease.

The yong man marking these wordes, was more inflamed with the loue of this virgin. Thinsking that some other had enioyed his loue; he went home sorrowfull, and fell sicke of a grievous infirmitie. His father sent for the Physicians, & enquired diligentlie the cause of his sonns disease; but for that carnall and dishonest loue cannot be kept long secret, his father found it out; and being informed who the yong woman was, he determined to make it a matche, for that she was not inferiour to the yong man in parentage. Then he comforted his sonne, and told him that he should haue the maid to wife, for whose loue he was this tormented. Wherevpon the yong man soone recovered his health. The father forgot not his promise, fearing least his sonne might fall sicke againe. To effect it, he caused the father of the virgin to be spoken withall, making larger promises then his sonne before had done. The blessed damosell constant in her determination, gaue vnto her father the same answer that she had giuen vnto the yong man, and he certified vnto the gouernour the resolution of his daughter. The gouernour was much offended that his sonne was refused, for he thought that none in the towne could surpass him in nobilitie, or riches. He therefore made enquirie, who this spouse of *Agnes* should be, of whom she gaue

gaue such great comendation. Some told the gouernour that she was a Christian, and that she had said in communication, that she was the spouse of *Iesus Christ*, whom the Christians adore for God. *Simphronius* (the gouernour) was glad when he heard that, for he thought by this meane to haue his purpose. He knewe he could not other waies trouble her, for that her parents were of the nobilitie. He sent the officers to bring *Agnes* into the court that she might be examined if she were a Christian, or if she had spoken euill of their Gods. When *Agnes* came in, the gouernour examined her of her religion, and she openly confessed that she was a Christian. At the first he vsed kind wordes and proffered her faire, if she would adore the Idolls: When that would not serue, he menaced her with haughty wordes; but the seruant of *Iesus Christ* was not once moued with any of his threats. The gouernour commanded her to prison, and appointed her father and mother who came with her, to perswade her to leaue this vaine superstition, and to marrie his sonne, which to her and to them both, should be both profitable, and honorable.

The next daie *Agnes* was brought againe before the gouernour, who seeing that she was still constant, and that she alwaies praised virginitie said: seeing thou makest so great account of thine virginitie, it were good me thincks to shut thee vp in the house of the goddest *Vesta*, to serue her with other virgins, that offer her sacrifice daie and night. To whom *Agnes* answered, If I for the loue of *Christ Iesu* would not take thine sonne to husband, that hath vnderstanding and can see, heare, and enioy the light, and other benefites of this life; why would you haue me adore the goddesse *Vesta* & other Idolls, that be dumbe, deaffe, and without feelinge, or life? Why do you wishe me, to bowe my self, and to do reuerence vnto wood and stone, in contempt of the true God? Then said the gouernour, I forbear thee, although thou blasphemest our Gods, because thou art so yong. *Agnes* said: Faith consisteth not in yeares but in the harte, and the hart pleaseth God more then the yeares. Do with me whatsoever thou wilt, for I will not adore the Idolls, but onlie *Iesus Christ* the true & liuing God. Then said *Simphronius*: on of these two things must you do; either to sacrifice to the goddesse *Vesta* in her temple with other virgins, or els to be led into the brothel house, Where loosing thine honour, thou shalt be a shame to all thine kinred. To him answered the virgin: If you knewe that he whom I adore is God; you would not speak such a word. He is able to deliuer my bodie from such uncleannes: his holie Angell is my keeper, and he can deliuer me from all danger, Thy gods cannot do so, for they be wood and stones, or else mettall. Let Cauldrons be made of them for mens vses, or let the streets of *Rome* be paved therewith, or else make fire with them. If you Idolaters do not leaue your blind error, be assured you shalbe punished therefore; and as your Idolls are founded or cast out of mettall, so shall you be burned in the fier of hell, without hope, or without end. The Iudge hearing this, commanded to despoile her of her clothes, euen to her skin, and so to be led vnto the brothel house, with cryers before her, that

should haie; for that *Agnes* hath sacrilegiouſlie blaſphemed the highe gods, therefore for puniſhment ſhe is led vnto the broſhell houſe. This comandement of the gouernour was executed without delaie; but when ſhe was ſtripped, God provided that her haire that was thick and long, couered her all ouer, and ſeemed to adorne her more, then her aparaile. Being led vnto the comon houſe, and put in a chamber, ſhe found there an Angell of our Lord to her defence, incloſing her round with a heauenlie light; (which no mans eyes could abide to behold) that ſhe ſhould not be abuſed, nor defyled, & the place did ſhine, as it had bene the manſion of the ſonne. The S. fell to her praier, & while ſhe praied, ſhe ſawe hard by her, a white garment: which ſhe put on, & ſaid; I yeld thee infinit thancks my Lord, for that it hath pleaſed thee to number me among thie hand-maides, and to aparaile me with thy bleſſed liuerie. This curſed houſe was become the temple of praier, into the which, thoſe that entered with wicked entents and deſires, returned againe with chait and purer mindes.

Among other that aſſembled thither, the ſonne of the gouernour was one, thincking to enioye his pleaſure on the damoſell ſaſſie, & without danger, and withall thincking he ſhould not neede to marry her; came into the chāber, where ſhe was, and being blinded, with the furie of carnall & diſhoneſt loue, haſted toward the yong maid, ſcoffing & ieſting at others, that had gone in before him with euill entent, and had returned backe with better mindes. When the vnfortunat yong man drewe neere to the gliſtering light, that incloſed the virgin, he could not come neere to touch her, but fell vpon the earth, and the diuell ſtrangeled him. Other yong men that came in his companie, ſeing his long ſtay, thought that he had beene with the virgin in diſhoneſt delightes, but perceiuing that his ſtaie was ſo long, they went in to call him, and there they found him on the ground dead. At this ſight they liſted vp their voices and cryed ſaying: Come ye Romaines, take reuenge of this inchanterelle, who hath killed the ſonne of the gouernour. This chance being ſodenlie blowne abroad, came to the eares of his father, who ran like a mad man to ſee his dead ſonne, & railed on this S. complaining of her crueltie. She answered him, that ſhe did not kill him, but the diuell whoſe will the yong man would haue executed. His father (the teares trickling downe his cheekes) ſaid to the virgin, if the God, which thou worſhippeſt be the true God, aſke of him that my ſonne maie be raiſed to life, & I will beleue in him: Vnto whom *Agnes* answered, although that neither you, nor your belief deſerue it, yet for the honour of my Lord *Ieſus Chriſt*, I am content to do it. Hauing ſaid this, ſhe fell on her knees in praier, and did not riſe vntill the yong man was raiſed to life, and ſtood on his feet. Coming out of the chamber he ſaid with a loud voice; there is no other God neither in heauen, nor in earth, but the God which the Chriſtians adore. The Gods of the gentills be falſe, and they can neither help themſelues, nor thoſe that adore them. At this the prieſts of the gentills ran vp and downe, makinge a tumult, and ſaying: kill the inchanterelle, that ſo be witcheth mens minds with her inchantments.

The gouernour hauing a desire to defend S. Agnes (for he could not staie the furie of the incensed people;) comitted the matter to *Aspasius* his deputie, who caused a great fire to be kindled, wherein he threwe the Virgin. The flame parting in sunder, did not hurt her, but burned manie of the that made this vprore against her. S. Agnes standing in the midst of the flame, lifting vp her handes to heauen, made her prayers vnto God saying; O Almighty Lord, worthe of all honour and reuerence, father of our Lord *Iesum Christ*; I giue the infinit thancks for that by meanes of this onlie begotten sonne, I am deliuered frō the handes of the vicious men, and from the vncleanes, of the dishonest spirit of carnallitie; the fire hath done me no harme, but haue consumed them, that would haue burned me: For this I blesse thee, O father, worthe of all honour. I behold that with my eyes which my faith told me, I nowe possesse that which I hoped, I hold that which I desired in myne armes, and therefore I praise thee with my mouth and with my hart. As S. Agnes spoke these wordes, the fire was quenched, and there remained no signe thereof. But *Aspasius*, for that the vprore & furie of the people was so great, that he could not quiett them, caused her to be beheaded. And thus the glorious virgin and Martyr S. Agnes, ended hir martyrdome. Her father caried awaie her bodie, without shewing anie sorrowe; yea, he made signes rather of ioye, and of content, and caused her to be buried in the waie *Numentana*, not far distant from the cittye. where God by the merits of his saint to such persons that being sick, went vnto her sepulchre, found remedie, & were healed. The Church doth celebrate the feast of S. Agnes vpon the daie of her martyrdome, which was vpon the 21. of *Ianuarie*, in the yere of our Lord 304. in the ende of the raigne of *Dioclesianus*, and *Maximianus* and beginning of *Constantius*. and *Galerius*. S. *Ambrose* writeth the life of this Saint in his 66. sermon, of his third tome, and in his booke he wrote *de Virginibus*, and in his first booke 4. chapter *de officijs*. S. *Hierome* also maketh mention of her in his 8. Epistle to *Demetris*. S. *Isidore* in his *Breuiarie*, and *Prudentius* in *Peristephanos* in the last himne. and S. *Austen* in his 101. sermon *de diuersis*.

The life of S. Vincent martyr.

IESUS CHRIST saith in the *Apocalyps*: I will giue to the conquerour hidden Manna. It semeth trulie that these wordes were spoken to the worthe Martyr Vincentius, for that was speciallie giuen vnto him that was promised in these wordes, to the conquerour that is to Vincentius, so named of victory, I will giue the hidden Manna, which shalbe so delicious and so swete, that the trauailes, and aduersities, the shames, and reproaches the prisons, and the torment, seemed comfortable and ioyfull vnto him. The life of this glorious martyr, taken out of S. *Isidore*, *Prudentius*, *Beda*, *Simeon Metaphrastes*, and other authors that wrote of him, was as followeth.

I an. 12.

Cap. 2.
19.

Saint Vincent was borne in *Sarragozza*, the most noble cittie of the kingdome of *Arragon* in *Spaine*. Some saie he was of *Osca*, but *Prudentius* saith he was of *Sarragozza*. *Valerius* was Bishop of that towne who made him deacon, and gaue him charge to preach to the people, for that he himself hauing a defect in his speach, could not well performe it. The Empire of *Rome* was gouerned by *Dioclesianus*, and *Maximianus* who were neuer satisfied with shedding Christian blood. They sent into *Spaine* a tyrant like themselues called *Dacianus* for their lieutenant, who hauing martyred some Christians in *Zaragoza* and imprisoned others, began to torment them in that place also, but for that he was to go to *Valencia*, he caused the prisoners to be led thither. Among the rest was *Valerius* and *Vincentius*, who began to shed his blood in *Saragossa*, leauing there behind him his stole, which belonged to his order; and was bathed in his owne blood. The feast of the martyrdome of this Saint, is of such solemnitie, that it is begon to be kept, in the Vigill thereof. The two blessed Saints, indured much trauaile and wearines in this longe iorney, going it all one foote, loaden with Irons, and other euill intreatings. Being arryued at *Valencia*, they were kept in prison certaine dayes, suffering therein hunger, and other inconueniences wherto prisoners be subiect, neuerthelesse, they were so well pleased to suffer for the loue of *Iesu Christ*, that it seemed they suffred no paine nor affliction at all.

When they came before *Dacianus*, he looked sternely vpon the keeper of the prison, and reprooued him sharplie for that he had vsed the Saintes so well; (for so he was perswaded when he sawe their cheerefull countenances;) and said to him: the malefactors that be in thy prison haue no want, if thou vie them as well as thou hast vsed these men. They waie not what euill they do, if they maie be vsed in this sort in prison. After that he turned to the blessed Martyrs, and hauing by him a litle statue of the Emperour *Dioclesianus*, with a chaling dishe of fire, and a Quishion, he said; the Emperours of *Rome* haue comanded that we keepe the religion of the Gods; among the which *Dioclesianus* deserueth to be numbred and to be adored. See, here is his statue, nowe you must kneele vpon that Quishion, and offer incense vnto him in that fire. Saint *Valerius* began to answer, but because he had an impediment in his speach he staid often, and they could not well vnderstand what he said, Then *S. Vincentius* said to him, what is the cause good Father, that thou speakest as though thou weart afraid of this Tyrant? speake aloud man, that euerie one maie heare thee, & this furious tyrant maie be ashamed; Or if it please you giue me leaue to speak, and I will answer him. I giue thee good leaue said (*Valerius*) to defend the truth of our faith; euen as before I gaue thee authoritie to preach. Hauing leaue, this couragious deacon said to *Dacianus*, O Iudge, take thou those thy Gods to thy self, worship thou them; offer thou incense vnto them: and shed the blood of liuing creatures vnto them: For we Christians do adore the Father eternall, the author of our life, and of the light which we inioye. We confesse him for one God, together with his onlie begotten sonne *Iesu Christ* and the Holie Ghost, to whom we offer

For the incense of our soules; we harbour him in our heartes, and confesse him with our mouthes, and are readie to giue our liues and to shed our blood for his loue; but this is no great matter since *Iesus Christ* our Lord and God, shed his blood for vs. These wordes gaue life and courage to the Christians, and vexed *Dacianus*, so that herevpon he banished *Valerius*; and comanded that *Vincentius* should be put to the torment. His first torment was, that he was dispoiled of his clothes, and hanged by the armes on a pillar, and then they tyed a rope to his feete, and pulled it so hard, that all his bodie was put forth of ioint. Then they beat him so rigorously, that his bodie ran downe with streames of blood. The glorious martyr looked cheerefully in this torment, and smiling said to the Tyrant: greater is the torment that thou sufferest, to see me litle regard thie cruelltie, then is mine thus to suffer it. Take heed that thou be not sooner wearyed in tormenting me, then I in sustaining it.

These wordes made *Dacianus* so to chaffe and frette, that he tooke the knotted stauers from the hands of the executioners, and did not strik therewith the holie martyr, but the executioners themselues, and reproving them sharplie, called them raskals, and base fellowes. When *S. Vincent* sawe this, with a smiling countenance he said to *Dacianus*. What is it thou doest nowe? doest thou so soone repent thee for being my enemy? but now thou wouldest see me dead, and nowe thou takest my part, beating them that did beat me, & striking those that stroke me. These wordes made *Dacianus* more furious and cholericke; and to vse yet more cruelltie against the Martyr, seing he scoffed at the torments and at him also. Wherefore he comanded that they should beat him incessantly. The officers being agricued and ashamed for the wordes of *Dacianus*, shewed their mallice and furie against the martyr. They beat him more cruellie then at the first, and toore all his bodie with rodde and hookes of Iron. The blessed martyr reprooued the officers, saying: that they were weakfellowes, and of smale strength, and if they did not endeuour to punishe and torment him yet more grieuously, *Dacianus* would beat them againe. The executioners had beat him so long till they were wearyed: in such sort that to them their strength decreased, and to the martyr comfort and ioye encreased, and with a cheerefull countenance he looked toward heauen, as if he penetrating the same, had seene *Iesus Christ* in his throne. What is this said *Dacianus*; this man standeth pleasant and content; and more comfortable is the tormented, then the tormentor. Let him rest a while till his woundes be cold, and the blood congealed, then beat, and torment him a freshe.

The blessed martyr perceiuing his intent, said to him: Thou vngracious creature: Study and deuise some newe kindes of cruelltyes, for thou seest that the forepassed torméts are to smale purpose. Be assured thou doest deceiue thie self if thou thinkest thus to enforce me. Giue me anie punishment, or racke my bodie, for it is naturallie subiect vnto trauaile, afflictions, and death. This exterior part with thou labourest so furiously to destroy, is made of earth; and
by one

by one meanes or other, must be consumed, and dissolued. I haue another within me, I haue another in my soule, which differeth much from this, that it is free, & cannot be afflicted with any externall force, this is that which so cheerfullie supporteth my torments; this is that which contemneth thee. *Dacianus* hearing these wordes, and seing small reconing that *Vincentius* made of his torments, made him another proffer and said: Seing thou art so obstinate, that thou dost not regard the punishments that thou hast had, which mooueth all those that see thee to compassion; and art resolu'd not to bowe thie knees vnto our Gods, nor to do them sacrifice; I will defer a while, or else finishe the torments that remaine for thee to indure. Tell me, where be those bookes that teach your religion, that I maie reuenge myself vpon them, for the harme that they worke in thee and others. These Tyrants vsed to search for the bookes of holie Scripture, in all places where they went, and when they could get them they burned them, thinking by this meanes, to extinguishe the name of *Iesus Christ* out of the world: and if anie Christian which they had taken, deliuered them anie of these bookes, they let him go at libertie. The other Christians detested these men exceedinglie, and called them traytors, which was the name the Euangelist gaue *Iudas*, for that he deliuered *Christ* into the hands of his enemies. They called these men by the same name, for that they deliuered these good bookes to the Idolaters to be burned. This demand was much displeasent to *S. Vincentius*, and he answered, that before he should see such a deed, the fire of hell should consume him. *Dacianus* hearing him talke of fire said, thou threatenest me with fier, and with fier I will torment thee. Then caused he him to be vnloosed from the pillar to the which he was bound, and to be laid on the engine with burning torches to his sides, and to be torne with hookes of Iron, so that the fire did pierce vnto his bowells. This torment was so cruell vnto the Martir, that men thought it was impossible, that a bodie so tottered, so disoynted, and scorched, should indure to liue.

The rage of the tyrant staid nor heere, for he deuised another engine to torment him, which was this; he caused a bed of Iron to be made like a grid Iron, which was full of sharp pricks standing vp, and comanded *Vincentius* to be laid vpon it: Because the executioners were not quick to laie him thereon, he stretched on himself, and reprooued the officers that were so slow in doing their duty. What cause saied he haue you to hinder part of my glorie, and of my triumphe with your sloth? Be you diligent, for the more torments you giue me, the greater shall be my reward, which I shall receiue of my Lord *Iesus Christ*. These words were like daggers to the heart of *Dacianus*, who still increased his cruelltie, against the holie martir. Being laid vpon this hard bed, the sharp prickes of Iron pearced thorough his bodie, euen to the bowells. Then the tyrant comanded that they should make vnder his bodie, a smale fier, that his paine might be the greater. They cast salt also into the fier, that it might leape into his

his wounds. Moreouer, they rubbed him ouer with Lard, to encrease the force of the fier. They couered also his bodie with glowing plates of Iron. All these kindes of fier did not onlie scorch his fleshe, but also the bones and the bowells; and with all the great store of blood that ran from his body, quenched out the fier. All this did *Dacianus* that he might make a conquest of the holie martyr. But weak is the force of man, stryuing against God. The heaping of rigour is to no other purpose, but to shewe more plainlie our owne frailtie. *Dacianus* was overcome in the first attempt, yet he ventured againe to overcome, which was nothing but an augmentation, of his owne discredit and reproach. The tyrant being thus confounded, & daunted in mind, caused them to take the holie man from this torment, to torment him after another sort. He caused him to be put into a dark dongeon naked as he was, locked his feet in the stockes, and made him lye flat vpon the ground vpon manie tyleshardes, or broken pieces of earthen vessels, to the end his afflicted body should haue no repose nor rest. Saint *Isidore* saith: that *Dacianus* did lock him vp in the dongeon, not onlie to augment the dolours, and paines of the martyr, but also to conceale the glorie of his confession, and withall he thought to couer his owne reproach and shame, by keeping secret the person, that so litle regarded him.

Nowe was the time come that our Lord began to cherishe his soldier, and to giue him manifest proof howe acceptable his sufferings were vnto him. The dongeon so darck was on a sodaine replenished with heauenlie light, and the stockes did open of themselues, the pauement and the broken tyles, yelded as sweet a smell, as if they had bene so manie floures. Then appeared to him a great companie of Angells, that with sweet voices song the praises of his victorie, and made ioye with the holie martyr for his glorious triumphe. This celestially comfort was such consolation vnto the martir, that he scarce felt anie grief of his woundes. The light that was in the prison was discerned by certaine holes, the sweet smell that went from thence was perceiued also, and the melodie was heard that the Angells made. The sailors when they had considered hereof, were amased at so maruailous thinges, and they opened the gate that anie might come in to see and heare, what they had hard and seene. Amongst the rest that came thither were manie Christians vnknowne, who desired to knowe what was become of this blessed martyr. The dores being open, they drewe neere, and saw these great maruailles, that God had shewed in the prison. Departing from thence, they began with ioye to publishe thorough the city, what they had heard and seene. One of the sailors, gaue notice thereof vnto *Dacianus*, who gaue no reward vnto the bringer of these newes; but God rewarding him turned him to the faith, making him become a Christian, by meanes of this miracle. When *Dacianus* had knowledge of it he trembled for feare, and fainted for sorrowe; after ward he fell into a rage, and gnashed his teeth for anger. The cursed iudge deuised then, to handle the matter of another fashion, for he vsed him kindlie and courteously, but all this cherishing was fained, for he

enuyed the glorie that the Martyr got by these torments. To this purpose he caused a delicate bed to be made, and the same to be decked vp with roiles and flowers, and there he made *Vincentius* to be laid, and medecines to be applyed to his woundes and sores; When this was knowne in the cittie, manie of the Christians gathered together, to do seruice and to honor this saint, and desired to help and cherishe him. By this permission, some made vp his bed, some cleansed his woundes, some wiped their handkercheifes in his blood, intending to keepe them for reliques; and some other kissed the verie sores. Scant had Saint *Vincentius* turned him in his bed, and taken anie rest, but he yealded vp the Ghost. *Dacianus* not hauing the power to make him dye with so manie cruell torments, our Lord God would not permitt that this malicious craft should preuaile or serue his turne. He was told of the death of S. *Vincentius*, and howe that manie Christians killed his handes and feet, half burned of, which they also did when he was laid in his bed.

Prudentius saith: that the Christians thought that he would take no regard thereof, and that he had repented him of that he had done, being he vsed such curtesie toward him, and did so cherishe him before his death. But the case was otherwise, for he was enraged therewith so much, that he was almost mad for anger, and martyred manie of them. He also thought to reuenge himself vpon the dead bodie, which being aliuie had gotten the victorie, to his great grief. He caused it to be cast into a stincking ditche full of myre, not far from the Cittie; to the end that the dogs, the foules of the aire, and the wild beastes might deuoure it: but the issue of the matter was, that God sent a crowe who by nature is most enemy to dead bodies, which fate neere vnto the bodie of the Saint, and not onlie refrained it self from feeding thereon, but also kept it, that no other, either beast or foule should touch it. It staid there continually, and it seemed with a hoarse voice, to shewe a kind of sorowe, for the death of this Saint. A wolf smelling the bodie came thither to deuoure it; but the crowe so vexed him, what with his tallents, and with his beake, that the wolf was compelled to depart awaie, without once touching the bodie. There was notice giuen of this also vnto *Dacianus*, who being not fully satisfied in persecuting this Saint, did comand as *Simeon metaphrastes* saith, that the bodie should be wrapped in an Oxes skin, (as they were vsed that killed either father or mother), and cast into the sea, with a great stone tyed about it. A maryner called *Eumorsius* was charged to do it. He fullfilling the gouernours comandement, laid the blessed mans bodie in his bark, and when he was lanced a good waie into the sea, he threwe it in, and made about to returne to the shore, and (although he rowed neuer so fast,) when he was aryued and came to land, he found there the blessed bodie on the sand, but he had no will to touch it anie more; So leauing it there he went awaie. *Metaphrastes* saith: that the water as it were labouring with the sand, wrought so with it, that it couered the blessed bodie, where it remained buried a while.

The persecution being ceased, this Saint appeared to a good widowe woman, and told her where his body was, she told it to another, and so they two went together to the sea shore, where they quicklie found it, by the tokens that the women fore-knewe. Taking the bodie vp with due reuerence, they caried it to a house without the walles of *Valencia*, where was after built a Church dedicated to his name, and there it remained till the destruction of *Spain* by the Saracens. There was amongst them one cursed moore, called *Habdia-ragman* who was king of *Cordoua*. He caused all the bodies of Saints that he could find in the citties or countries that he toke, to be consumed with fire. Wherevpon the Christians for feare of him caryed awaie manie from diuers places; and among others the bodie of S. Vincent. After they had taken it out of the Church where he was, they went with the same to sea, and sailed toward the straights of *Gibraltar*, and by it they entered into the Ocean, and staied till they came to a foreland, which now is called the Cape of S. Vincent. for that they staide there, with the riche treasure of his holie bodie. They that had it, determined to inhabite there, thincking to be there secure, and builded a little Chappell, and made a hole vnder the ground, wherein they laid the bodie of this glorious Martyr, hauing first put it in a Coffin of woode; Then they builded some litle houles like cottages and staied there a certaine time, liuing onlie by fishe which they toke. Manie yeares after it hapened that *Albohacen*, a principall moore of *Agliend*, imprisioned those that succeeded the first founders of those places. After in the yeare of our Lord 1139. *Don Alonso Henriquez* that raigned in *Portugall* ouercame in battaile, *Ismar* king of *Agliend*, with foure other kinges that toke his part. Because of this famous victorie the kinges of *Portugall*, first began to beare the *Quine* in their shield, for that they had overcome fise kinges together. In this battaile were taken prisoners some Christians that were slaues to the moores, among whom were some of them, that *Albohacen* had taken at the cape of S. Vincent. These certified the king that they hard their ancetors saie, that in that place was the bodie of S. Vincent. The king was well pleased with this newes, and some going to search there, and finding the chappell ruinated, began to dig, and at length they found the blessed reliques.

It is to be noted, that at the first this fore land was called *Promontorium sacrum*. And after the bodie of S. Vincent came thither, they called it the Mount of the crowes, for that a great multitude of them were alwaies about the Chappell, so that these foules shewed themselves to haue still aloue toward the bodie of the Saint. When they found it, and brought it into *Portugall* in a ship, two crowes were alwaies seene to stand, one vpon the decke, & the other vpon the sterne of the ship. This holie treasure was lastlie brought to the cittie of *Lisbone*, which the same king *Alonso* had won from the Moores, which was in the yeare of our Lord 1147. and was set in the great Church. Some seeme to saie, that the bodie of S. Vincent is in *France*, in a monasterie of *Benedictine* monckes, in *Guyen*, but the truth is this. In the time of *Clothesius* king of *France*, there raigned

in Spaine king Theodius a Goth. The king of France passing to make warr in Arragon, besieged the cittie of Saragozza, and brought it to great distresse, But for reuerence of Saint Vincentius the Martyr, that was borne in that cittie, and of his bloodie stole that the citisens had; he rayed his siege without doing anie other harme, onlie being content to haue the stole of the glorious martyr, which the citisens of Saragozza gaue vnto him. This good king made so great account of this venerable relique, that he caused a Church to be builded in Paris in honour of Saint Vincent that he might haue a worthie place to laie them in. There is no other relique of S. Vincent in all France. The martyr-dome of this Saint was on the same daie that the Church celebrateth it, which was the 22. of Ianuarie in the yeare of our Lord 301. Dioclesianus aboue named being Emperour of Rome. Bar. faith 303.

The life of S. Anastasius Martyr.

Ma. 22.

God threatened those men amongst his people, that liued without rule and disorder, by the mouth of his prophet Etiaie, saying: do not you thinke that I shall want seruants to serue me, for that you will not serue me. I will make a iust man to come from the East, and from the vtermost borders of the earth, who shall fly like a foule, whose life shalbe conformable to my will. VVe see these wordes verefied daile, for that manie borne among the Christians, do fall from the seruice of God, and almightie God doth cause others borne among the heathen, to come into his Church who trulie serue him; and to these will be giue the crowne, that he had prepared for the other. This serueth much for our purpose, speaking of the glorious martyr Anastasius, who was brought by God from Persia that is in the East, to suffer torments in a citie of Palestina called Cxsarea, and lastlie to dy for his loue. Binding hereby the people of Palestina to serue God, for that he trauailed so much for their sakes. He was borne among the one, he preached and lost his life among the other. The life of this martyr was written by Simeon Metaphrastes in this manner.

Anastasius was borne in Persia, and his father was a great Necromancer, in so much that he kept a publicke schoole thereof. Among other of his disciples one was his sonne, who prooued verie skillfull in that art. This was at the time that Cosdroe king of Persia hauing assembled a mightie armie of barbariens to make warre against Ierusalem, toke it by force of armes, and sacked the same. Among the other spoiles there taken, they tooke the Crosse, which was kept there with great reuerence, and he caried the same into Persia. Great was the bootie which the Persians had, wherefore they leuyed a newe armie to go thither againe. Anastasius aswell to gaine, as to see strange countries, taking mony in his purse, went in the com-

the companie of certaine soldiers, that had bene in the former iourney, who gaue him notice of the holie Crosse that was brought from *Ierusalem*, and told him howe the Christians held it in great reuerence, for that he whom they held for the true God dyed thereon. When *Anastafius* vnderstood that, he had a desire to learne the mysterie thereof, and (it by chance he sawe anie Christian of them that were taken prisoners,) he demanded manie questions, as who *Iesus Christ* was howe he liued, and why he dyed; and vpon their answere and notice they gaue of him, the more his loue by litle and litle encreased. It came to passe that the armie of the Persians being encamped, the Emperour *Heraclius* affronted them, and gaue them battaile, and put them also to flight. He deliuered manie of the Christians that were prisoners, recouered the holie Crosse, with manie other worthie exploits.

Anastafius remained among the Christians desiring to be oue of them, and trauailing ouer diuers countries he came at last to *Ierusalem*, where he was baptised, and staid fourscore daies in the house of the Priest, to be further instructed in the faith, as then the custome was. After he was a Christian, he heard saie, that there were certaine religious persons, that lyued together in pouertie, and chastitie, vnder the obedience of their superiours. He had a desire to followe this life. He was made a religious man in the monasterie out of *Ierusalem*, apointed to labour in the kitchin, and in the garden, and although he was throughlie busied with this his charge, yet would he be present alwaies at Masse, with the other religious men: but especially to receaue the blessed Sacrament, and then he returned to his labour. *Anastafius* profited so much in this exercise, and was so encoraged with this heauenlie Viand, that he hearing that in some places Christians were martyred, and reading the informations that were published of that matter, he had an ardent desire to dye, for the faith and profession of Christ.

He had learned that in *Casarea*, (a cittie of *Palestina*) there was a tyrant that persecuted the Christians, wherefore he minded to go thither; Hauing certified his master that had the direction of him, what he entended; he departed from the monasterie, without the knowledg of anie other person; after he had liued seuen yeeres therein. The first thing he did, he visited all the holie places of the cittie, and thereabout; and then he went euen where he heard the tyrant was. *Anastafius* walking the cittie in his religious weed, which he brought out of his monasterie, it hapened that in the Church of *S. Euphemia*, he mett with certaine Persians that were Necromancers, who were reasoning of Necromancie, and witch-craft. *Anastafius* that heard their reasoning, reprooued them mildly, saying: That it was an vnprofitable science, and that he himself had studyed the same, and knewe right well the falshood, and deceit that was therein. The Necromancers tooke great disdaine at these his wordes, and knowing him to be a Christian, gaue notice of him to *Marfabanus*

the Iudge, who caused him to be apprehended, and perswaded him to forsake the faith of *Iesus Christ*, and to adore the Gods of *Persia*, as he had done before time. But he being settled in his faith, confessed that *Iesus Christ* was the trewe God, not *Iupiter*, nor *Saturnus*, nor the *Sonne*, nor the *Moone*. Wherevpon the Iudge cōdemned him to dig stones in a quarrie, in the companie of manie other slaues. The blessed Martyr endured great misery therein. For they made him beare greater burdens then anie other, and besides they beat him often without cause, yet he supported and bore all this with great patience. On a time, *Mazabanus* comanded, that he should be brought before him. When he came, the Iudge began a freshe to perswade him to forsake his faith, otherwise he would send him bound into *Persia* with other offenders; there to be tormented, and put to death. *Anastasiu* laid; that he was prepared for the faith of *Iesus Christ*, to suffer where, and when they would. The Iudge chafing at these wordes caused him to be led into *Persia*, to a cittie called *Bersabe*, and there he was throwne into a dongeon. He had indured much in the iourney, but much more in the prison; where after he had bene manie daies he was brought before the president of kinge *Cosdroe*, who hauing examined him, and seing that he was constant in the faith, first caused him to be beaten with staues in most cruell sort, and then they pulled his ioyns in sunder with the Racke. After they hong him aloft by one arme, and tyed a great stone to the other, and let him hang in this grieuous torment a good space.

Because none of these punishments could drawe him from his faith, he caused him to be beheaded with threescore other Christians, and with manie gentiles who were malefactors, which was so apointed, that the bodies of *Anastasiu*, and of the other Christians should so mingled, that the Christians that liued should not knowe which they were, nor giue anie reuerence to them. When *Anastasiu* and the rest were come to the place of execution, the hangmen (being comanded by the Iudge) killed them by one, and one, and at euerie ones death they said to *Anastasiu*. See, you maie escape death, if you will adore the Gods of our elders. But he being stedfast in the faith of *Christ*, looked with a cheerefull countenance that the hour of his death so much desired drew nere; and so he was (according to the Greeke Martyrologe and Bar: first strangled and then) beheaded. *Beda* saith: that when the executioner was readie to strik, he desired him to take of his habit, that that might not be dishonored, which was worthie of all honour, & reuerence. After *Anastasiu* was dead, his bodie remained among the bodies of the Christians and gentiles. That night some Christians went to burie the bodie of *Anastasiu*, and of the other Christians, and they found that the dogs had eaten the bodies of the Idolaters, and had not touched the bodies of the Christians. Among the rest there was two great mastiffes, that stood beside the bodie of S. *Anastasiu*, as it were to guard the same, wherevpon the Christians took the blessed bodie, and wrapped it in clothes, and buried it in the Church of S. *Sergiu*, that was fast by.

The next daie it hapened, that some Christians that were in prison, heard two seruants of the presidents talke together, and the one said to the other; I much maruaile of that which happened yesterdaie, for those that suffered, their bodies being left in the field with a watche, there came manie dogs, and did teare and eate the bodies of the gentiles, and touched not the bodies of the Christians, yea, they reuerenced the bodie of the monck & seemed to defend it. Naye saith the other, I maruaile more that at night, me thought I sawe a star amongst them, that shone verie cleere, and when I came neere, I sawe that this light arose from the bodie of the moncke. All these thinges the Christians heard that were in prison, who being deliuered by the death of *Cosdroe*, (which was about the same time,) at their returne to *Ierusalem*, told this to the moncks of the monasterie of S. *Anastasius*, and brought with them his weed, which as they said, they laid vpon a man possessed in the Church where his reliques remained, and he was forthwith deliuered. Afterward, the bodie of S. *Anastasius*, was caried from the Church of S. *Sergius*, vnto his monasterie without the walls of *Ierusalem*, and from thence to *Rome*, to a monasterie called. *Ad Aquas Saluas*. The Church celebrateth the feast of S. *Anastasius*, vpon the daie that he was martyred, which was vpon the 22. of *Ianuarie*, in the 17. yeare of the Raigne of *Heraclius* the Emprour, and in the yeare of our Lord 639. Bar. saith 627.

The life of S. Emerentiana virgin and martyr.

THe Prophet Iob speaking of the good fortune that the wicked haue in this world saith: They spend their daies in mirth and iollitie, and on a sodaine they go downe into hell. The meaning of Iob in this place (as some doctors thinke) is; that there be some that liue foolishlie, and passe all their life in pleasure ad delight, and they taste of no aduersitie; then death cometh, and they dye without long paine or sicknes, and so they go downe into hell. This is an hard saying to them, for God reserueth all their aduersitie till the world to come. God guideth some good men in this waie also; for they lead their liues in quiet and repose, they liue well, they do good to others, and without suffering anie aduersitie, with the which God vseth to prooue his friends, (which the wisdom of God doeth, seeing them to be fraile and weake, and not able to trauell in the path of vertue if they were tempted;) and therefore he leadeth them in a peaceable sort, and when they dye, he suffreth them not to be molested with long infirmities, least they should loose their patience; & so he leadeth them more easilie vnto the secure port of heauen, although they do not obtaine so great glorie, as they that strine and sustaine more temptations. In some sort we maie saie, that God dealt thus with S. Emerentiana, for in the rest of her life, But onlie in that she gaue her life for the loue of Iesus Christ, she passed it in a peaceable maner, she was not persecuted as others were, nor tormented with diuers torments as other martyrs; she passed her life quietlie, and her death was sodaine, and unexpected. S. Ambrose, recyterh the life of this Saint brieflie in this sort.

I an. 24.

Cap. 13.
13.

Sainte

Saincte Emerentiana was the foster-sister of S. Agnes, and they sucked both of one Nurse; she being but newlie instructed in the faith, staied for convenient time to be baptised. After that S. Agnes was martired, and buryed, the Christians did visit her sepulcher, as their vse was to all the sepulchres of the Martirs. The Pagans had notice thereof, and went to take them, and did often massacre them, hauing authoritie from the Emperour so to do. Manie Christians came with especiall deuotion to the sepulcher of S. Agnes, and were there in praier. It happened that the Pagans came secretlie after them; which the Christians seing, fled away, onlie Emerentiana would not flie, but with a loud voice said. O blind and inordinat people? when will you be satiate with the blod of Christians? when shall your cruelltie haue an ende? you were cruell minded in killing our Sauour, and cruell be you to his seruants, in taking awaye their lifies, what cause did Christ giue you, & what cause giueth his seruants? God giueth life vnto you, and susteineth it also, but not for your merits nor deserts, but for his seruants sakes that be among you. Do you not see the losse that you bring vnto your selues, by depriuing the good men of their liues? If they were all wanting in the world, God would depriue you of the light and heat of the Sonne; and that the cloudes should yeld no water. He would send thunder & lightening with which he would kill you, when you least thought of it. With these and the like speeches which the blessed woman spoke vnto the people, they grew enraged, and threw stones in such abundance, that they killed her. So this Saint, was at once both baptised in her blood, and killed, and so ended her life. With this short martirdome, she doth enioye, and possesse, the glorie for euer, to which almightie God bring vs all. Amen. The Church celebrateth her feast the verie daie of her martirdome, which was the 23 of Ianuarie in the yearē of our Lord 304. Vsuardus maketh mention of S. Emerentiana, and so doth other authors of martyrologies.

The life of S. Timothie Bishop and Martyr.

Ian. 24.

1. Reg.
10. 10.

Of how great importance, the companie of good men is, the sacred scripture doth declare in the person of king Saule, who although he was euill and vicious, and persecuted David, vnto whom he was much bound for the good seruice he had done him; Neuerthelesse, because at one time, he light into the companie of certaine Prophets, he did with them prophesie also. The same came to Timothie in that he accompanied himself which S. Paule the Apostle. At the first he was contrarie to him in religion, for his father was a genile, and his mother was an hebrewe, and yet he prooued good, because he liued with S. Paule that was good. He proued a preacher, because S. Paule was a preacher, he was a Bishop, euen as S. Paule was also a Bishop, & lastlie, he was martyred euen as S. Paule also was martyred, Simeon Metaphrastes that writeth his life, calleth him plainlie an Apostle, so that he was in all things like vnto S. Paule who was an Apostle. He wrote his life in this maner.

Timothew

T*imothew* was borne in *Lycania* a prouince of *Asia* in a citie called *Lystra*, his father was a gentile Idolater, and his mother was an hebrewe called *Eunicha*. The Apostle *Paule* coming to preach in the cittie, as it read in the actes of the Apostles, found some Christians therein. It is thought that Saint *Iohn* the Euangelist conuerted them for the cittie *Lystra* was in the Prouince that fell to his lott. Saint *Paule* talked with them, and they told him of *Timothie*, and that he desired to be a Christian. The Apostle took him into his companie, and instructed him in that diuine *Theologie* that he had learned in the third heauen. *Timothie* profited so much in short space, that Saint *Paule* called him no more disciple, but coadiutor in preaching. Writing to the *Corinthians* he saith to them: I haue sent vnto, you my brother *Timothew*. that is my beloued sonne, and the faithfull seruant of God, he shall certifie you of my trauailes. Writing againe to the *Corinthians*, he saith: if *Timothie* shall come vnto you, see that he remaine among you without feare; he preacheth the word of God euens as I do; let no man despise him. Writing to the *Philippians* he saith. *Paule* and *Timothew* seruants of Iesus Christ wrote this Epistle. To the *Thessalonians* he saith: that he and *Timothie* wrote that Epistle, as though they two had bene one bodie. He made him also Deacon, and sent him to preach in diuers places, and although he was of a verie weake constitution, yet he neuer shunned anie trauell, that was for the glorie of God, or to fulfill the will of his master *Paule*. He was pleasing in his speech, and did easilie perswade men to that that he desired, so that manie were made Christians by his meanes. He accompanied S. *Paule* in all his trauailes, and when he was beheaded in *Rome*, and S. *Peter* crucified by the apointment of *Nero* the Emperour: He all discomforted returned into *Asia*, to the cittie of *Ephesus*, with entent to accompanie the Euangelist S. *Iohn* his first master, that for the most part remained in that cittie; to ayd him in the office of preaching, and for the conuersion of soules, as before he had done in the companie of S. *Paul*. *Timothie* was not onlie a priest, but was before consecrated Bishop also by the Apostle *Paul*.

Cap. 16.

1. Cor. 16.

Phil. 1. Thess. 1.

It came to passe that S. *Iohn* was taken by the Apointment of *Domitianus* and led vnto *Rome*, by which Ocasion *Timothew* remained in his place Bishop of *Ephesus*. While he had this charge he ruled and gouerned that Church verie diligentlie. They vsed to keepe in that cittie the feast of the goddesse *Diana*, and among other things that the diuell induced them to do, this was one. A certaine number of lustie strong men dressed like maskers, caryed in one hand the statue of *Diana*, and in the other a club of Iron, and as they went they song verses in praise of that goddesse. As they passed thorough the streetes of the cytrie, they would stryke with their clubs those that they met in such sort, that manie were killed therewith. This seemed to *Timothew*, to be a crewell inuention of the diuell, and he reprooued them sharpelie saying; that the God that was pleased with such sacrifices was no God. He also willed them to abandon this vsage, and not to adore nor sacrifice to this goddesse,

telling them that she was a fiend of hell. They took this reproof in verie euill part, and were displeased with his speeches, (that he should saie that they ought not to sacrifice vnto the goddess *Diana*) so that not onlie the men in the maske but all the people took vp stones as fast as they could, & threwe them at the blessed Bishop. Not content with this, they drewe him thorough the streetes of the cittie, and for that he was in his Bishop-like aparaile, in one place laie his Mytter, in another place his Crosyer, in another some part of his vestures, in another streames of his blood. In this manner, they let him lye, thincking he had bene dead. Certaine Christians that found him in the agonie of death, took and caried him out of the cittie, and betweene their hands the Saint left his bodie all bloodie and bruised, but his soul ascended to heauen, to enioye the fruite of his labour. His bodie was first buried out of the cittie, and was after translated to *Ephesus*, were was builded a sumptuous temple, and dedicated to his name, by the Emperour *Constantius*, sonne to the great *Constantine*. The Church celebrareth the feast of S. *Timothew* the same daie that he was martyred. Which was vpon the 24. of *Ianuarie*, in the yeare of our Lord 104. See Bar: anno Dñi: 109. In the raigne of *Traiane* the Emperour. Beside the memorie that S. *Paul* maketh of *Timothie* in his two Epistles which was spoken of before, and the two other Epistles that he wrote himself, and beside that which is spoken of him by S. *Luke* in the Acts of the Apostles; there is also mention made of him by *Eusebius* in his 4. booke and 4. chapter of his ecclesiasticall historie. Also in the editions of S. *Ierome*, in the 11. chapter *De viris illustribus*. S. *Isidore* in his booke of the life and death of the Saints, and *Policrates* named in the additiōs to *Vsuardus*. The bodie of S. *Timothie* is at this present in *Rome*, in the Church of Saint *Paul*.

The Conuersion of S. Paule.

1. Reg. 25.

THe fierce and cruell Gyant Goliath brought the people of God to great affliction and misery, as holie writt recounteth in the first booke of kinges. He was armed verie strongly, and he had a two edged sword in his hand, with which he menaced the hebrewes, who being full of feare, looked euerie houre to be destroyed and killed by him.

There was not anie among them that had the courage to affronte or answer him, but the humble sheapheard *Dauid*, who opposed himself against him, overcame him, and cut of his head with the same sword wherewith he threatened the people of the hebrewes. This figure is verie agreeable to our purpose. speaking of the conuersion of S. *Paul*.

1. Reg.

27. 12.

This fierce and strong Gyant is a figure of the Diuell, who is a deadly enemye to all Christians. He was armed with stronge armes, which was the multitude of his ministers who take his part, and fight for him. The Cemitor that he had in his hand, with which he threatened the Iewes, and of which he made such reckoning, was *Paule* before his conuersion. There was not anie that had sufficient courage to oppose themselves against this fierce Gyant, but onlie

onlie the litle sheapheard Dauid, that was a figure of Iesus Christ. This was he that encountred the diuell, ouercame him, and took awaie his sword, that is to saie; he took awaie Paule from him, and he cut of his head when he conuerted Paul vnto him, for the Church of God hath not, nor neuer had, the like of S. Paul, who in his life with his doctrine, and after death with his epistles, took the head from this beast Lucifer, and threwe it on the ground by discouering his deceites, and destroying errors and heresies. Hereof it cometh that the Catholique Church appointeth when they paint S. Paul, that they giue him a sword in one hand, not onlie for that he was beheaded with the sword, but also that he is a two edged sword against the deuill. The Catholique Church celebrateth the manner howe God took the sword out of the hand of Lucyfer, for that it was by the waie of miracle; as S. Luke the Euangelist saith in the Actes of the Apostles.

V Ithout doubt it was a miracle that Paule being Actuellie in a mortall and grievous sinne, God did illuminate him with heauenlie light, and giue him grace to come out of it. The ordinarie waie that God vseth in the conuersion of sinners is; that the offender repent, and lament him of his sinne, and purpose to amend and be confessed. None of these thinges were in Saule, and therefore his conuersion was miraculous. And for that cause the Church doth celebrate the feast of his conuersion, and also for that by meanes thereof, the persecution which the Church suffred ceased. This feast is also kept to put sinners in hope of pardon, for if S. Paule came from a great persecutor to be a light, and a pillar of the Church, no man need to despair, be he neuer so great a sinner, and yet none must linger till God worke miraculoullie with him, but he ought so to dispose himself, that his conuersion maie be after an ordinarie waie; for if the sinner wolde looke, that God should conuert him by waie of miracle, it maie be (verie well) that he shall remaine deceaued, and when he thincketh that the hour of his conuersion is come, it maie be the houre of his condemnation. God permitted Saule to fall into grieuous sinne, (for sometimes God doth permit a particuler euille, for an vniuersall good, and) for that Paul seing himself after changed to another man, and so fauoured of God, should not be puffed vp therewith, but the regard he had to his former life, should destroe in him all pride and arrogancie. Let vs consider a litle what cause Paule had, to persecute the Christians and to seeke their deathes. This was the occasion; He being a man well learned in the lawe of Moyses, thought it a thing not fitt to be suffered, that the honour due vnto God, should be giuen vnto a man that was crucified, and that the lawe published by a man that dyed such a death, should be preferred before the lawe giuen of God by the hand of Moyses. This was that, that Paul could not endure. Also he thought to do God good seruice in persecuting the Christians, and therefore being present at the martyrdom of S. Stephen, it may be thought that he laboured thoe that stoned him, to performe it with their greatest furie, or that he said in this sort. Come one fellowes, throw lustlie, you seeme to be wearie alreadie; kill this naughtie fellowe

fellowe, make no scruple thereat, but dispatch him vpon my word, that I maie haue the merit. I will looke to your clothes, for that they shall not hinder you in doing this good worke. In which doing, *Saule* did more, then if with his owne handes he had throwne stones at the blessed Martyr. He knowing right well what *Saul* did, and the diligence he vsed in furthering his death, prayed for them all that laboured in his death, which praier tooke most effect in *Saul*, as *S. Iohn Chrysostome* affirmeth: that by the praier that *Steuens* made for *Saul*, the holie Church gained; *Paule*.

After that *S. Steuens* was dead, *Paul* was not contended with it, but being fleshed in blood, desyred to shed more of the Christians; and that he might the better do it, In his rage and furie, he went to seeke the highe Bishop, to haue licence of him, that he might take, bind, and kill, all the Christians that he could laie hand on. *S. Luke* doth not saie that he was required to do so, but that of his owne will he profered himself, to spend both his monie and labour therein. This is the propertie of sinners, to be more diligent to put their sinnes in execution, then some iust men be, to put in practise their good desires. The night before *Christ* dyed, the disciples could not refraine from sleeping in the garden, they could not watch one houre with their master, that had so tenderlie entreated it of them: But the traitor *Judas* he slept not, he was wakefull and diligent, in gathering the soldiers that came to take *Christ*. We ought also to consider, that as one sinne draweth to it another, so *Saul* hauing had a part in the death of *S. Steuens*, was the occasion that he procured after the death of other Christians; and this is a terrible chastisement of God. Wel, *Paule* is come vnto the highe Bishop, & we maie imagine that he spoke to him in this sort. Most reuerend Lord, the zeale that I haue of the lawe of our aunciēt fathers, hath caused me to come vnto you. I desire to go to heauen in bodie and in soule if it were possible, like vnto another *Elias*, which was so zealous of the honour of God. To obtaine my desire, the best meanes in my opinion is, to persecute the Christians, who be contrarie to our auncient lawe. Therefore I desire that you will giue me letters Pattents, and by the same authoritie, that I maie take all them that I can find in anie place, & that I maie bring them prisoners to *Ierusalem*, to be punished for their error. If in doing hereof, there be anie charge or cost, I am willing to defraie it out of my patrimonie. When they heard the suite of *Saul*, they gaue him a large comission.

Let vs now consider a litle, if it be possible that there be anie *Saules* at this time in the world, that thinke to do God seruice in persecuting the Iust. It is verie certaine that manie would be found if they were sought. Heretofore one only *Saule* persecuted manie Christians, and at this daie euerie Christian is persecuted by manie *Saules*, you shall hardlie find anie seruant of God, that hath not about him manie *Saules*, that do euer molest him. One saith vnto him, why do you not liue as men of your estate and condition do? Why go you not aparailed as well as they? why do you refraine from that which other men eate? another saith vnto him.

him. Do you not see that the life you lead is a continuall death? To what end do you talt so? why do you mortefie your fleshe? why do you frequent the Sacraments so often? God doth not bind you to these thinges. Another saith, why do you dissemble so? Be assured all the world knoweth what you are? and euerie one speaketh their opinion of you. Make shewe of your vertue that you maie be esteemed of accordinglie. They staie not heare, but euen as *Paule* desired to lead the Christians bound in chaines to *Ierusalem*, so these *Saules* do often lead vnto heauen which is the celestiall *Ierusalem* the good men in chaines, which is their persecutions: their mallice, taking awaie their goodes, their estimation, & their life. Great is the blindnes of these men, that should rather giue maintenance vnto good men to liue amongst them, then persecute them as they do. If the people of *Sodom* had had among the but ten such men, they had not ben burned with fire from heauen. Good men should alwaies consider when the wicked make warre against them; that as the warre which *Saule* made, was with letters Pattents, comissions, and onlie a paper warre; so the warre that the wicked make against the good, is as it were of paper, and of no yalewe. You shall see manie times a great companie of children when thy iust & fight, their weapons be of reed, or of some such slender stutte; in like maner the warre which the wicked make against the good, is of smale force and can do litle harme. In the president that gaue this comission to *Paule*, there is cause of reprehension, and matter of praise. We maie comend him that he did not giue him absolute authoritie to kill them. But onlie that he should lead them bound vnto *Ierusalem*.

They that rule and gouerne, should not comitt free authoritie in capitall matters to people that be hastie and furious, nor to yong men as *Saule* was; for they do manie thinges contrarie to reason, and comitt disorders; we maie reproue in this president, that he that was the head, and had the gouernment of others, should not haue maintained the euill to persecute the good. It is often seene, that they that ought to gouerne others, do bring them to destruction, and they that ought to make agreements among parties, do set the same at variance. Principall men that ought to fauour the good, that they might perseuer in vertue, be oftentimes the occasion of their ruine and ouerthrowe.

Saul hauing obtained this warrant as he requested, set forward on his iourney accompanied with others. Some went in his companie being hyred for wages: some went being mooued with the same zeale that he himself was: others went as officers to sease vpon the goodes and possessions of the prisoners: and all in one troop traualled toward *Damascus*. Being now neere hand thereunto, behold on a sodaine appeared a great light which inclosed *Paule*. Then was heard a voice which said: *Saule, Saule*, why persecutest thou mee? and withall it was so forcible and efficacious that *Saule* fell vpon the earth, and like a dead man trembling for feare answered, who art thou Lord? the voice answered. I am *Iesus* of *Nazareth* whom thou persecutest. Thou hast taken an hard matter in hand, to kicke against the prick.

Cap. 53.
7.Cap. 13.
34.

It is trewlie a matter worthie to be considered of, that *Iesus Christ* the daie of his passion, being enuironed of people that tormented him, when some did buffet him; others pulled him by the beard; others spit in his face, others beat him and put a crowne of thorne on his head, neuerthelesse, *Esaie* saith: that he opened not his mouth to make anie complaint. And now that he was glorified in heauen, and satt at the right hand of his father, seing his disciples persecuted, did not onlie complaine that they were persecuted, but also said that, he was persecuted himself. Hath God then so litle regard of himself, and hath he such care of vs? is he so crewell toward himself, and so full of pittie toward vs? can anie man be vnkind, or not loue so good and gracious a God? he likened himself to an henne as *S. Mathewe* sayth, which similitude agreeth with him verie aptlie: for as the *hen* exposeth her self to any danger or trouble, so she may cherithe and comfort her chickens: so God to furnishe vs with Sacraments, refused not the death of the Crosse, nor the shedding the last drop of his most precious blood. The *Henn* if by hap she see the *Kyte* that would steale her chickens, openeth her winges and couereth them, and if perchance he flyeth neere them, she opoeth her self, and putteth her owne life in danger for defence of her chickens; so *Christ* also, seing *Saule* that like a raucning *Kyte*, would assault those that beleue in him, opened his winges and couered them, and opoing himself against *Saule*, made him fall vpon the ground. The *Kyte* is a base foule, euen so the sinner is base, for hauing once offended God, he is alwaies timerous, and fearefull, and is afraid of hell, to the which he seeth he is condemned. *Saule* was the sinner, and he was the *Kyte* that would haue set vpon the chickens: *Christ* is the *Henn* that came against him with her winges abroad, and said vnto him: *Saule, Saule*, whie dost thou periecute me? and with this cast him vpon the ground. *Dauid* saith, that sometimes God doth turne the arrowes into raine, sometimes is leene a blacke and fearefull cloude, which threatneth a mightie storme, and they that see it, cannot but feare. O my God, howe great is the euill that thou threatnest? Mitigate O Lord the furie of this cloud, and turne it into a milde shoure of raine, that maie moisten the earth, and fructifye the same. *Saule* was a fearefull cloud the disciples that were in *Damascus* seing it come with such a noyse thunder and lightening (these were his menaces) thought verilie to haue bene destroyed, but God knewe how to turne the cloud, the thunder and lightening into water, making him to fall vpon the ground, and then made him to bring forth much fruite with his holesome doctrine.

It is said that the *Elephant* when he would sleepe leaneeth to a tree, and lyeth not vpon the ground, for hauing but one ioynt in his leg, he should rise againe with great paine. The hunters that desire to take this beast, cut the tree in part, where vnto he vseth to leane when he sleepeth; and so depart, leauing it yet vpright. The *Elephant* cometh and leaning therto, tumbleth to the ground: then the hunters that watche, runne about him, and take him, and lead him from one

one cittie to another, to get monie for the ſight of him. *Saule* was a great Elephant, ſtatelie, and tall, he leaned to a tree that was cut, and that is the world, vnto which, the more a man truſteth or relyeth, the greater fall it giueth him on the ground. *Saule* leaning to this tree, fell vnto the ground, and *Chriſt* like an hunter came vpon him, and tooke him, and then led him from one cittie to another making greate gaine of him, by meanes of his preaching, by which he conuerted manie ſoules vnto God. Our Lord foreknewe, that the more *Saule* ſhewed himſelf to be contrarie vnto him, the more he ſhould be in his fauour. God ſawe *Moyſes*, (according to the opinion of *S. Auſten*) that for to defend one of his people that was wronged by an *Egiptian*, in his defence killed the *Egiptian*, for which he loſt the fauour and credit he had in the court of Kinge *Pharao*, and was moreouer, like to loſe his life, being for that fact baniſhed from his countrie. God ſaid, this man that hath done ſo much for one of his countrimen, much more will he do for the whole people together. I will make him captaine generall of this nation; and ſo it was done. In the ſame maner, our Lord ſeing the great Zeale that *Saule* bore toward the *Sinagogue*, and what coſt and paine he tooke to defend the ſame, ſaide: I will make this man my ſeruant, that he maie do as much for my Church, as he hath done for the *Sinagogue*; and ſo it was; for by his meanes were conuerted infinite numbers of ſoules vnto God. Though in the conuerſion of *Saule* our Lord ſhewed himſelf ſomewhat rigorous, ſtriking him to the earth, yet he began preſentlie to treat with him in mild ſort, ſaying vnto him: why doſt thou perſecute me? As if he would ſaie: *Saule* thou haſt no reaſon to do this againſt me, & my faithfull people. vnto me and them thou art much bound, for they haue prayed ernestlie for thee. *Steuens* was at the point of death, and as they ſtoned him, forgetfull of himſelf, he attended to praie for thee. He is in heauen and ceaſeth not to make interceſſion vnto me, that I would haue compaſſion vpon thee, that I would open thine eies, that thou mighteſt ſee thine owne eſtate. If thou be bound ſo much to my faithfull ſeruants, thou art not a litle obliged vnto me. I haue created thee, I haue giuen thee the being that thou haſt, I haue giuen thee habilitie, witt, learning, and ſkill; I haue giuen thee the deſire to come to heauen, although thou laboureſt the wrong waie. For thy loue as for the loue of all other men, I haue ſuffered infinite trauailes, and torments, and at the end finiſhed my life vpon the Croſſe. For which of theſe thinges doſt thou perſecute me? Wherefore doſt thou ſhewe thy ſelf ſo contrarie vnto me? That I and thou ſhould thus contend? I alwaies doing well to thee, and thou in doing euill to mee? If thou thinckeſt to do a thinge acceptable to God, in perſecuting thoſe which thou doeſt, thou art deceiued; for thou offendeſt God as much as if thou hadſt layd violent hand vpon himſelf. Bee aduysed *Saule*, and thinck a while what thou haſt done, conſider that he that with one word is able to throwe thee to the ground, could alſo if he would, caſt thee into hell. Remember thie ſelf and knowe well, that this *Ieſus* of *Nazareth* whom thou perſecuteſt, is the ſame, that at this inſtant ſpeaketh vnto thee. Manie ſuch like thinges

things maie we imagine that our Sauour said in the heart of *Saule*, who seing himself on the ground yealded, and said againe with a trembling voice. Lord what wouldst thou haue me to do? what doest thou require at my handes? I consider nowe my deedes, I confesse I was blind, Lord comand, and behold I am readie to obaie, and if thou wilt chastice me for this which I haue done, punish me in what maner soeuer thou wilt. If thou wilt beat me, here is the whip wherewith I beat my horse. If thou wilt break my bones in tunder, my horse can do it. If thou wilt behead me, see, here is my sword. It lyeth in thy handes to do whatsoeuer thou wilt with me. *Iesus Christ* answered: That which I will haue is; that thou enter into the citie, and there it shall be told thee what thou hast to do.

S. *Luke* saith: They that were in the companie of *Saule* were all astonied. They sawe him fall from his horse: they heard the voice that spake, but they sawe no man. *Saule* rose on his feete, he opened his eyes, but he sawe nothing. The light of heauen blind the eyes that they cannot see earthlie things, and he that is touched with the heauenlie light, excersizinge himself in good and vertuous life, seeth not his friendes nor his parents, that they should not be anie impediment to his good entendments. This is the will of God, to take awaie the earthlie light to giue him the heauenlie. *Christ* restoring sight to a blindman laid claie vpon his eyes: which taketh awaie the sight from them that can see. He would haue *Susanna* called chaste, because she was knowne to be so; and yet he permitted that she was first called an adulteresse. Let vs praie vnto God, that he would make vs blind in this maner, lest that we incur the losse and damage that manie runn into by reaso of their hurtfull sight. *Eua* sawe the *Apple*, *Sichem* sawe *Dina* the daughter of *Iacob*, and *Dauid* sawe *Bethsabe*. To all these their sight did harme, and it had bene better for them, if they had bene blind as *Saule* was. He being thus blinded, his companions were forced to take him by the hand, and to lead him into the citie, which teacheth vs, that they that be nouices in the seruice of God, had neede to be guided by others, that they fall into no dangerous ditch. We reade in the second booke of the *Kinges* that *Ioab* the captaine generall of the armie of *Dauid*, gaue a great charge vpon *Abner* that was the generall of *Saule*, and discomfited him, and pursued the victorie egerlie. *Ioab* had a brother a yong man that was verie couragious and swift of foote. He followed *Abner* that fled to strike him with a dart that he bare in his hand. *Abner* beinge ashamed that a child should pursue him, staide; and opposing himself against the yong man, thrust his launce thorough his sides, and so he laie deade vpon the ground. This dead yong man *Arsell*, is a figure of the Nouices in Gods seruice; who hauing boldnes of themselves to runne after the diuell, thincking to strike him with their good and vertuous workes, he turneth toward them with a terrible temptation, and getting them alone maketh them to fall into deadlie sinne. Wherefore fitt it is, that such people should haue some to gouerne them in all their workes, that they should not loose them, nor loose themselves. This is euident lie

is euidentlie seene by *Paul* that was led by the hand into the cittie, where he staid blind three daies: in which time he neither eate nor droncke, but remained all this while in prayer.

There was in the cittie a discipule of our Lord called *Ananias*, vnto whom God spake and said; Go into the house of one called *Iudas* and there seeke for *Saul* who maketh prayers vnto mee. *Saule* was well knowne by the Christians for a persecutor, for which cause *Ananias* said; what Lord, is it fit and conuenient that the sheepe should seeke the wolf? he is now come with letters and comissions to take all the Christians, and to lead them prisoners to *Ierusalem*, and wouldest thou that I should go to seeke him? thou knowest O Lord the mind of this man. God answered, I haue told thee alreadie that thou shalt find him at prayer, and if the *Lyon* praie, he shall become a *Lambe*. Go to him therefore, for he is a cholen and an elect vessell vnto me. He shall beare my name to manie partes of the world, and if hetherto he hath persecuted me, I will make him to suffer more paine and trauell for my names sake, then anie other. *Ananias* hearing this, went thither where he was comanded, and entring into the lodging where *Saule* was, he said vnto him: brother *Saule*, *Iesus Christ* that appered vnto thee in the waie as thou camest to the cittie, hath sent me that thou shouldest receaue thie sight, and be filled with the *Holie Ghost*, and helaying his handes vpon him, todainlie there fell from the eyes of *Saule* as it were scales, and he recovered his sight. Being raised from prayer he was baptised, and then he receiued the Blessed Sacrament of the Aulter, which did comfort, reioyse, and strengthen him, asmuch; as before he had bene afflicted, discomforted, and dismaied. Certaine daies he staid conuersing with the disciples, talking with them, and shewing all loue and courtesie on toward another. (*Saule saide*:) howe great was my blindnes that I persecuted these so good people? O howe great is the time that I haue lost, that I did not conuerse with these Angells? O God howe much am I bound to thie heauenlie maiestie, that thou hast not made a newe hell to put me in, as my sinnes deserued; but hast deliuered me from so great euill by thie mercie? I am like another *Dauid* that would haue destroyed *Naball* with all his familie, in the which were manie innocents, but the faire *Abigail* that met him on the waie withheld him that he should not imbrowe his hands in innocent blood. I am he whom the mercie of God encountred, and forbad me to embrowe my hands further in the blood of the Christians: I am that yong man *Amalabite*, that *Dauid* found in the waie afflicted, and distressed, whom he comforted, and refreshed, after which time, he serued and ayded him to ouercome his enemies. So I, falling to the earth in the midst of the waie was comforted by *Iesus Christ*. Wherefore I am bound to serue him, that he maie ouercome the armies of hell by my labour, and

industrialie. I am the wolf of which the Patriarch *Iacob* did ſpeake when he bleſſed *Beniamin* his ſonne. I haue taken the praie in the morning by perſecuting the faithfull; but hereafter I will deuide the bootie among them; for by my meanes manie ſhalbe made Chriſtians, and they ſhall alſo be meanes, that other ſhall be the ſame. I am the fiſhe that leaped out of the ryuer and made *Tobias* afeard; which being taken, helped him in manie thinges. So I that was the feare of Chriſtians, ſhalbe vnto them hereafter an ayde and helper.

Theſe and the like wordes *Saul* vſed to the great content of the diſciples, who hearkened vnto him, and by their conſent and goodlyking, he began to preach *Ieſus Chriſt* publicklye, thorough al the lewiſhe Synagogues, (which were not made to offer ſacrifice in; for that they did onlie in the temple of *Ieruſalem*;) and in theſe they did onlie praie, and were inſtructed in the lawe. In thoſe places *Saul* preached publicklye that *Ieſus Chriſt* crucified was the trewe Meſſias, the redeemer of the world, and the ſonne of God. They that heard it marvelled and ſaid. Is not this the man that perſecuted Chriſt and Chriſtians? did not he come to take and to imprifon them? Notwithſtanding theſe ſpeeches, he perſeuered conſtant in his purpoſe, to the great good lyking of the Chriſtians, the vnſpeakable ioye of the Angells, and of *Ieſus Chriſt* himſelf. Vnto whome, praie we all humblye, that he that had compaſſion vpon *Saule* and conuerted him to his faith, would alſo haue compaſſion vpon vs, and turne vs whollie vnto his ſeruice: giuing vs in this world his grace, and the world to come his glorie. Amen. The Church doth celebrate the feaſte of the conuerſion of Saint Paul, on the 25. of *Ianuarie*, hauing it by Tradition, that this was the verie daie that S. Paule was conuerted: *Petrus Caniſius* ſaith: that it was in the 35. yeare of our Lorde, in the raighe of *Tiberius*, and ſo thincketh *Vſuardus* alſo. Bari ſaith 36.

The life of S. Policarpus Byſhop and Martyr.

I an. 26.

Cap. 3.
10.

Saint Paule the Apoſtle dothe admoniſhe *Titus* his diſciple, that he ſhould not keepe compaigne with hereticks, for that, thereof enſueth much damage and harme. This aduertifement was kept preciſlye by *Policarpus* the bleſſed Martyr, for he could not abide the hereticks by anye meanes. One a time he being at Rome, a great hereticke called *Marcion*, demanded if he knewe him, yea, I knowe thee (ſaith he) to be the eldeſt child of the deuill, Of this S. wrote S. Iherome, and *Eulebius Cæſariensis* and other authors. Out of whom we maie gather his life in this manner.

Policarpus was the diſciple of S. Iohn the Euangelift, and by him was made Prielt, and conſecrated Biſhop of *Smirna*; He went to Rome in the time of Pope *Anicetus*, to be reſolued of certaine doubtſ concerning the celebrating of Eaſter. He conuerted in Rome manie heretikes that had bene diſciples of *Marcion* and *Valentinus*, and then returned into *Aſia* to his Biſhoprike, at ſuch time, as

MARCUS

Marcus Aurelius Verus, who was called also *Antoninus*, and *Lucius Aurelius Commodus* his brother were Emperours. These raised the fourth persecutiō against the Christians, the which being rigorously executed in *Asia* came at length vnto *Smirna*. There was the holie Bishop *Polycarpus*, who was as much hated of the Iewes and Gentiles, (whereof there was manie in that cittie,) as he was beloued of the Christians. He was accused to the proconsull, who commanded that he should be apprehended. At that time *Polycarpus* was out of the cittie, & remained in a solitarie place to flie the persecution, which he did at the instance of some of his friends; but he perceiuing they went to seke him there also, met the officers with a cheerful countenance and said: the will of God be done. Then praised he them that they would rest a while, and he set meat before them. While the officers did eate, he fell to prayer, in the which he offered vnto God his life, & all his actions, & desired his help in this occasion, & then he went willingly with them. When he came before the proconsull, he began to speake mildlie vnto him; willing him to haue regard to his age, and compalsion of himself, & that he would adore the Gods that the Emperours of *Rome* did adore, that by this meanes he might escape death. *Polycarpus* answered, I haue serued Christ fourscore and sixe yeares, and all things haue succeeded well vnto me, would you haue me now to depart from his seruice, when I haue but two daies to liue: it seemeth your desire is not reasonable. Do not you knowe said the Proconsull, that with fier I can cause thee to be burnt to ashes? I feare not that thie fier said *Polycarpus*, for that shall passe awaie in a moment; that fier, feare I, that shall endure for euer, wherein all those that adore your false Gods shalbe burned.

There was present manie Gentiles & Iewes, that hearing what the holie man said and howe constantlie he spoke these wordes, made an vprorie crying aloud, this is he that peruerteth our cittie, and would haue it to adore the God that was crucified: Let him be put to death, or otherwise we shall be all vndone. The proconsull seeing this great tumult, gaue sentence that *Polycarpus* should be burned alieue. His enemies reioysed thereat without measure, but chieflie the Iewes; who at an instant brought thither great heapes of wood, desiring that the holie man might be dispatched, although the time appointed by the Iudge was not yet come. The blessed Bishop was led into the street, where he put of his owne clothes; the Christians that were present weeping, & taking compalsion on him; Then he made a deuout prayer vnto God, giuing him thanckes that he was worthie to giue his life for his loue, & that he numbred him among his holie Martyrs. The hangman would haue fastened him to the post with nailes, but the holie Bishop said; thou hast no reason so to do, for my Iudgment is, that I shalbe onlie burned alieue. If thou do it for feare I should run awaie, doubt not of that, for I loue it, and desire it more then thou thinkest. If I haue longed for it all my life, do not thinke now I haue found it, that I will runne from it. The hangman tyed him notwithstanding to the post with a cord, & kindled the fier; the flame increasing came not nere the Saint, but encompassed him

like a tabernacle so that he shone like gold. There came from the fier a smell like incense, which was perceiued by them that stood about him. The executioners seeing that the fier did not hurt him, wounded him deadlie with darts whereof he dyed; and so he yealded his soule to almightie God; his bodie not being so much as touched with the fier. After his death the Iewes did earnestlie perswade the proconsull not to permitt the bodie of Polycarpus to come into the handes of the Christians, lest they should leaue adoring of Christ crucified, and worship him. This wicked race did not perceiue, that Christians do adore Iesus Christ after one sort, and his Saints after another, for Christ is adored as God; and his saints be worshipped as the seruants of God. The Proconsull did apoint that the bodie of Polycarpus so dead, should be burned to ashes, but the flame that had spared him in his life would not consume him after his death, for although his blessed bodie was laid in the fier, Yet neuerthelesse the Christians got manie of his bones which were, and are kept with great reuerence. Likewise there is great account made of a letter that he wrote vnto the Philippians, full of learning and heauenlie knowledge. The Church celebrateth the feast of S. Polycarpus on the 26. of Ianuarie, being the daie of his martyrdome, which was in the yeare of our Lord 168. by Bar: 169. In the raigne of the aforesaid Emperours Marcus, Aurelius, Verus Antoninus, and Lucius Aurelius Commodus. The life of S. Polycarpus was written at large by Nicephorus in his third booke, from the 30. to the 34. Chapter.

The life of S. Iohn Chrysostome.

Jan. 27.

Cap. 25.

THere is noe greater anger then the anger of a woman, saith Salomon in Ecclesiasticus. This sentence is verifed in the prophet Elias, that could neuer appease the anger that Iesabell the wife of king Achab conceiued against him, as longe as he liued. The like hapened to S. Iohn Baptist and Herodias, who was neuer content vntill she caused him to be beheaded; Her anger neuer ceased against that blessed head vntill she had it in her hand. The same thing hapened to S. Iohn Chrysostome with the Empresse Eudoxia, who was so kindled with anger against him, that she was not content to haue thrust him out of his dignitie, and banished him out of Constantinople, but gaue order that he should be discourteously vsed in the place where he was banished, to shorten his life, which came euen so to passe. As God did not let Iesabell and Herodias passe without punishment, for that they had persecuted, the one Elias, and the other Iohn Baptist, so did not he let Eudoxia scape unpunished, for shortly after the blessed man was dead she also dyed; and the citie of Constantinople was so afflicted with tempestes and stormes from heauen, that it seemed the destruction and viter ruine thereof was come. The life of this glorious Saint is collected out of that which is wrytten by Palladius of Helinopolis his disciple, Simeon Metaphrastes, Nicephorus Calistus, and the Tripartite historie in this manner.

Saint

Saint Iohn Chrysostome was borne in *Antioche*, his father was named *Secundus*, who was captain of the horsemen, & his mother was called *Anthesa*, (which is by interpretation to saie *Florida*;) they were both noble, and verie rich of worldlie possessions. God gaue vnto them a sonne which was this *Iohn*, who was baptised by *Miletius* Bishop of the same cittie. They set him to schoole, and in his infancie, he heard rethoricke of a great Sophist called *Libanius*. By his mothers apointment, (his father being dead) he went to *Athens*, and there he studied Philosophie, wherein he profited verie much, then returned he to his countrie, and for that it was the custome at that time, that the Doctors of the lawe should not plead in matters of great importance: (but the orators should exercise that office as being more practised in the art of eloquence) *Iohn*, being an excellent Rhetorician, began to pleade ciuill causes, and controuersies of importance, but after considering the vexation and trouble thereof, he vterlie forsooke it, with intent to applie himself altogether to the holic Scriptures. He ioyned himselfe to *Miletius* Bishop of *Antioche* a learned man and of holic life, whose disciple he was three yeeres; in which time he came to be an excellent diuine; afterward he had a desire to forsake the world and to enter into religion, and therewith he acquainted his mother, who vsed manie earnest perswasions to him not to take that course saying: My sonne, thou seest what trauailes I haue borne from the death of thy father till nowe, I haue had no other comfort but thee, tarie till death close mine eyes, and then do as thou thinkest good. Be not thou the occasion to shorten my daies, by leauing me alone, and least the short time I haue to liue be replenished with grief and sorrowe. Is it not inough that I beare the sorrowe of my widowhood, but that thou being my sonne, bound to comfort me wilt afflict me more? *Chrysostome* was contented for a while to be obedient to his mother in pittie toward her; but ere long she dyed, and he was then at libertie to do as he would. He deferred not long to do that that he intended; for hauing caused the funeralls and exequies to be celebrated, and deuyding his goodes, part vnto the Churches, and part to poore men, he entered into religion. There he staid foure yeeres, to the greate increase of him self in vertue, & also other religious men of his couent, to whom he was an example and paterne of vertuous life.

Iohn desired greater perfection, wherefore he departed from the monasterie: (but yet with his habit and with the lycence of his superiour) & went to dwell in a desert, hauing chosen a caue for his principall lodging. There he remained two yeeres, in which time, he neuer sawe anie humane creature. In that place his exercise was either reading of the holic Scripture or prayer. Also he tamed his bodie with great penance, which was the cause that he fell sicke, whereby he was enforced to forsake this life and to returne vnto *Antioche*, where he was receiued with ioye of all the people, for that his holic life was knowne vnto all men. He was dearest to *Miletius* his master, who made him deacon, that he should preach vnto the people, in which office *Iohn*

continewed fīue yeeres (the people running vnto his sermons, as if he had bene an Apostle) to the great profite of soules.

It came to passe that *Miletius* went to a Councell that was holden at *Constantinople*, where he dyed of sicknes. As soone as *Chrysostome* vnderstood of his death, he returned to the monasterie where he first was, for that he doubted the people would giue him the administration and charge of the Bishopricke of that cittie. *Flavianus* was made Bishop thereof, who was a holie and a Zealous man. When he came to *Antioche* from the Councell where he was elected, vnderstanding that *Chrysostome* was retýred into the monasterie: at the importunat request of the people, he went vnto the monasterie: and one while with prayers another while theying him what good seruice he should do to God in preaching, obtained at the last of him (although with much adoe) to returne into the cittie, & then the same Bishop made him Priest. It came to passe, that one the daie that *Chrysostome* should take that holie order, at the time the Bishop laid ouer him his hand to giue him his order, all the people to their great wonder sawe a white doue sit downe vpon his head. Twelue yeeres he exercised the office of Priest in *Antioche*, preaching & conuerting soules, & in doing miracles, on of the which was this. The president of the cittie attainted with the heresie of *Marcion*, had his wife sicke of the collicke, which put her to incredible paine, and she could get no remedie thereof. The president determined to cause her to be caryed in her bed, into the Church where *Flavianus* the Bishop was with *Chrysostome*, and so it was done, she hauing in her companie manie people. The Bishop and *Chrysostome* coming to them, *Chrysostome* tooke the president by the hand, & said vnto him; why do you come to demand ayde of the Church to which you be enemies? Looke for no help at Gods handes for that you persecute him. The president and all the companie answered mildlie to this reproof and said; Their error was not their fault, but the fault of their parents that had instructed them in this beleif, neuerthelesse, they desired him that he would praie God to giue health vnto this woman, for if she were healed they would procure to saue their owne soules, and would forsake the heresie of *Marcion*, and receiue the Catholike doctrine of the vniuersall Church. When *Chrysostome* vnderstood their mind, he caused them to bring thether holie water, and said to the Bishop. Make the signe of the Crosse, and sprinckle the sicke woman therewith, which being so done, the woman was made whole: to her great comfort, the ioye of her husband and all the companie, who with one voice yealded infinite thancks to Iesus Christ.

About that time *Nectarius* Archbishop of *Constantinople* departed this life. Manie there were that laboured to be placed in that dignitie, as well by themselues, as by friendes; yet, for that the learning and holie life of *Chrysostome* was famous thorough the countrie, he not labouring for it, was chosen and elected Bishop, and preferred before manie that made great suite. The Emperour *Archadius* wrote the newes of the death of *Nectarius* and of the election of *Chrysostome* vnto

Flavianus,

Flavianus, charging him also that he would lend him which all speede vnto *Constantinople*. *Flavianus* gaue him the Emperours letters in his hand, and when he had read it, he shewed signes of discontent and grief saying; that he was neither fitt nor worthie of so great a charge. *Flavianus* also seemed to be sorowfull, yet he comforted him that he should remember that this thing was done by God, for the good of manie soules, and although he was sorrie also for his departure, yet he took it to be the best, and desired him to go with all speed to *Constantinople*, and to obey the Emperour. When this was knowne in the cittie, all the people went to armes saying, we will all loose our liues before we let him depart. The Emp: was certified of this mutinye which the people of *Antioche* made, which cauled in him a greater desire to haue *Chrysostome*, wherefore he wrote to *Asterius* gouernour of the *East*, charging him by some meanes to get *Chrysost*: out of their handes. *Asterius* receiuing this charge, called *Chrysost*: vnto him, faining that he had matters of great importance to impart, as he was before time accustomed to do. The people of *Antioch* not perceiuing this deuile, let him depart out of the cittie freelic. When *Asterius* had him in his power he deliuered him vnto the Emp: messengers, who with all speed conuayed him to *Constantinople*. If the people of *Antioche* were displeased for that they had lost *Chrysost*: the people of *Constantinople*, reioysed exceedingly that they had gotten him.

This newe prelate being come into the cittie, he was consecrated Bishop by *Theophilus*, although against his will, for he would haue had one of his owne priests preferred to that dignitie, so that he remained somewhat discontent with *Chrysost*: which increased when he was acquainted better with his vertuous life. As soone as the newe Bishop was consecrated, the Emp: and all his court did visite him, & *Iohn* spoke vnto him verie confidentlie and said: He had taken this charge and dignitie vpon him, more to obeye God, then to fulfill his owne desire, and this was one of the thinges that he most feared, aduising the Emp: to beare himself iustlie in gouerning the Empire, if he failed ought therein, he would boldlie reprehend him, as *Nathan* the prophet did *Dauid*. The Emp: took in good worth these speeches, and found those thinges to be trewe which were spoken before of *Chrysost*. Then he departed, assuring him that he would alwaies account of him as of his father. The blessed Bishop gouerned his Church as wiselie and as diligentlie, as euer anie prelate did, either before or after him; and although his most principall care was, for the direction of matters within the cittie, yet was he not therefore negligent to provide for thinges necessarie and fitt out of the cittie. He vnderstood that *Phenicia* remained still in the ancient Idolatrie, and for that he would not comitt this busines to anie other, he went thither in person, accompanied with manie people which the Emp: sent to attend on him: & as *Moses* in zeale did throwe downe the calf that the people adored, so he broke to pieces all the Idolls of that Province. Having built some Churches & founded some Monasteries in that countrie, and left sufficient companie of priests & religious men, that should instruct that

that barbarous nation in the Catholique faith, he returned to *Constantinople*. He sent also of his Priests to preach the faith vnto the *Tartarians*, who by their good ensample might moue them to leaue their sauage fashions, and by receauing baptisme be brought to liue a Christian life. There was in the Orient certaine hereticks *Marcionists*, wherefore he sent thither certaine religious men to extirpate and root out that wicked cockle. In the Emp: host were frenchmen, of which manie were attained and infected with the heresie of *Arrian*: for thole he provided a leuerall Church wherein he placed Catholique Priestes, which preached to those people in their iornies of warre. This his diligence did much good, for manie of them were conuerted from their heresie. Sometimes the Bishop went himself to the sermon, and gaue vnto the priestes certaine important reasons and arguments which they should preach vnto those people in the french tong.

The Emp: had in his court a capitaine which was a Goth and an *Arrian* heretick. He with great suit desired the Emp: that he would graunt him a Church, in the which all they that were of his opinion might meet together, & saie their seruice after their owne maner. S. *Chrysostome* resisted this man verie boldlie. Then said the capitaine before the Emp: that the seruice he had done to the crowne Emperiall, deserued so much fauour. *Chrysostome* answered him, if thou hast serued the Emp: faithfullie, his maiestie hath rewarded thee bountifullly, for when thou camest to serue him thou wast poore, and of smale account, and now thou art rich, and highelie regarded in all the Orient, therefore he is nothing in thy debt. The capitaine had not a word to saie, but taking leaue departed, and assembled manie people, in the maner of rebellion; and this warre did trouble the Empire verie much. When *Chrysost*: perceiued how things stood, he went well accompanied to *Gaius* (the capitaine) who much wondring at the constancie of the blessed Bishop, remained confounded; *Gaius* went to meet him with great humilitie, & kneeling before him, required his had to kisse, which he laid vpon his eyes and caused his sonne to do so likewise. They staid there manie daies together, and before the Bishop departed from him, he concluded a peace, and reduced him and the people to the Emperours seruice. Although the blessed Prelat had other businesse, and of great importance, yet he neuer left his course of preaching to the people. To his sermons came so manie that it seemed impossible they should all heare; euerie one remained satisfied with his doctrine, and affectioned to the seruice of God, yea some were moued to giue large almes, to frequent the Sacraments, to be continually in praier, to reduce themselues to be modest, and mortified in their liues.

This good Prelate was verie affable, & pleasant in his speach, and willingly would heare anie man (that would, or had need) to speake with him. Nothing could discontent him more, then to go to a feast or banquet, or to haue anie people at his table; for he thought all the time that was spent therein was loste. He vsed to saie, that halfe an houre was too much to spend at a meale. He was also

also displeased with those that vied such fashions, for from his child hood he had bene alwaies abitinient. His feait or recreation was reading of holie Scripture, but especiallie the Epistles of S. *Paul*. He had a desire to write vpon those Epistles, but long before, he made his praier vnto God, desiring him, that his exposition might be according to the meaning that the Apostle had when he wrote them, and surely God graunted his petition.

It hapened at that time, that a noble gentleman of *Constantinople* was vniuistly acculed vnto the Emp: for which caule he fled out of the cittie. Afterward he desiring to haue his innocency knowne vnto the Emp: and that he might returne vnto his fauour, thought the good will of *Chrysostome* would preuaile much: he returned secretlie into the cittie, and came by night into the Bishops house, and speaking with *Proculus* the chamberlaine, desired him to bring him to the speach of the Bishop. *Proculus* went vnto the chamber doore, and looking thorough a chince sawe the Bishop wryting, and a man of authoritie to stand by him, which seemed to indite vnto him what he should wryte. *Proculus* wondred much seing one in his companie, for that he knew there had none come in, as also he maruailed to see the Bishop wryte that which it seemed the other told him. He staid to see the end hereof, and looking often thorough the clifft seing that it was past midnight, he said to the Gentleman; that he could not speake that night with the Bishop, but willed him to come againe another time. The Gentleman returned the next night, & the same hapened againe. Wherefore he thought the chamberlaine had brought in some other to speak with the Bishop and excluded him. *Proculus* sware that he had neither letten, nor seene anie partie to go in, & because it was nowe break of daie, he willed him to come againe the third night, and he promised to keep the chamber doore that none should enter. When eueing came the Gentleman returned so they came both to the dore & looked thorough the clifte, and sawe the same that they had seene the other nightes; *Proculus* said: depart for to night, to morrowe I will certifie him of your coming, & will know what his will is cōcerning you. In the mornig *Chrysostome* was the first that spoke to *Proculus* & said, how chanceth it that none did visit me these three last nightes passed? If anie haue come to me and you haue denyed them to enter, I tell you plainlie, I like not of it. If anie haue busines to speak with me hereafter, let them come in, for the dores of the Bishop should be euē opē to all that haue busines. Then said *Proculus*, sir. these three last nightes there came to speak with you a mā much afflicted, & disconsolate, but for that I sawe you busied I let him not come in, although each time, he staid past midnight. With whō was I busied said *Chrysost*: thē said *Procul*^p, I sawe an old mā that was bald, & I know not who he was. *Chrysost*: much maruailed thereat, & demanded of him the markes of the person that he sawe. *Proculus* said. It was an old mā with a bald head, & a lōg beard, & was much like an image of S. *Paul* that hangeth before you, and which you looke often vpō whē you wryte. Hereby the B. Bishop vnderstood the misterie, & that God would by this make him to vnderstād that

had graunted him his petition. He bad *Proculus* to go a while out of his chamber, & falling on his knees, he yealded God thanckes for the grace he had bestowed on him. After that he appointed *Proculus* to call the gentleman to him, and hauing heard his tale, he followed his suite, and brought him into the Emperours chamber againe. Hauing ended the worke he published it, that all might reade it, and take profit by his studie.

This good Bishop was verie courteous to them whom he knewe were deuout or serued God, and cheeflie to priestes. One the other side he was rigorous to them whom he knewe did not liue according to the Ecclesiasticall constitutions, and suspended them out of the Church, and sometime excommunicated them. Hereof it came, that manie of them hated him, and said, that he was terrible of nature and implacable, and that they could not liue with him.

After this it hapened, that a counsellour of estate, perswaded the Emp: to make a lawe, that none should haue the priuiledge or benefitt of Sanctuary in the Church; and this he said he did for that manie trusting therein, did comitt enormous offences. *Chrysostome* would not consent to this by anie meanes, neuerthelesse, the Emperour published the lawe against the will of the Prelate. It hapened within fewe daies after *Vitropius* that had giuen this counsell committed some great fault, and fled to the Church, in the which the Bishop would not defend him, but also in a sermon that he made publiklie, spoke manie things against him, and in particuler said: that the Church ought not to defend him, since by his meanes a lawe had bene made against the liberties and imunities thereof. At last the Emp: tooke him out of the Church, and put him to death. This caused *Chrysostome* to fall into the dislike of manie laie men, but cheeflie of the courtiers. Another like thing hapened also.

There was in *Constantinople*, a man verie rich in money who was called *Theodoricus*, and the Emperesse sought an occasion to get it awaie from him: while she deuised how to compasse it, *Theodoricus* had notice of the very night it should be done. Wherefore he gaue the greater part of his goodes to the Church, to the intent, they should build an Hospitall for the reliefe of poore men. The Emperesse heard of it, and would haue hindred this good worke: Whereupon *Chrysostome* went vnto her and said: These goodes were giuen for the seruice of God, and if she should take them awaie, she might be assured that she should render a straight account for the same. Vpon these wordes the Emperesse left the goods, but she conceiued great indignation against the Bishop; which was also increased, by a desire she had to the possessions of a widowe called *Callitropia*, who desired *Chrysostome* to defend her. The Emperesse entred vpon the landes of the widowe by force, whereupon, *Chrysostome* gaue her to vnderstand, that she must restore to the widowe her liuing: but to smale purpose was the admonition of this good prelate. The Emperesse going vnto the Church vpon the daie of the exultation of the holie Crosse; the Bishop shut the dore against her, and would not suffer her to enter, taking her for an excommunicat person; and although

though they that were in the companie of the Empresse would haue vsed violence, yet they could not, for *Chrysostome* would not suffer her to enter neither then, nor at anie time after, vntill she had restored the vineyard and pottions that she had taken from the poore widowe, so that *Eudoxia* (the Empresse) increased in indignation against him.

Other prelates who were vicious and of euill life, (of whom the cheif was *Theophilus* Bishop of *Alexandria*) hated him, and furthered the Empresse in her malice. All these adueraries of *Chrysostome* assembled together in *Chalcedon*, to hold a Councell against him: and from thence they passed vnto *Constantinople*; where being assembled they cyted *Chrysostome* to appeere personallie, to answer certaine articles to be laid to his charge. He considering that all the prelates were his enemies, and that they were not lawfullie assembled, nor had obserued the lawes that ought to be obserued in calling such Councells, would not appeere personallie, but sent certaine of his priests as his proctors, that should yeald a reason why he did not appeere in person: as namely, for that the Councell was not lawfullie assembled. The prelates without anie other consideration, both and imprisoned them; and without further debating they condemned *Chrysost*: to be banished, onlie for that he did not appeere. They went vnto the Emperour, and made so smooth a tale, that he confirmed their iudgment, & consented that *Chrysost*: should be banished: nor once looking to the malice of their mindes, nor thincking of the innocency of the partie condemned; nor howe much himself was bound vnto him. The people made an uproare, and would not by anie meanes consent that their Pastor and Bishop should be exiled. When *Chrysostome* vnderstood the determination of the Emperour, doubting ther would succcede some great scandall if he staid and obeyed not: deliuered himself voluntarilie into the hands of those that should lead him into exile: first he comforted his friends, who well perceiued that he suffered these wronges vniustlie, and then he wrote the truth (howe thinges were passed) vnto the Bishop of *Rome*. The blessed Bishop went by sea, to a place called *Prenetum*, in the mouth of *Mare Maior*.

The people were left afflicted, for the absence of their Bishop; and were so moued with indignation against them that had procured his banishment, as if they had not speedilie fled to haue saued themselues, they had bene in danger of their liues, the furie of the people was such. A few daies after, there was a great earthquake in the cittie, which threw downe part of the Emperours palace; euerie one talked openlie, that this happened for the vniust sentence that was giuen against the good prelate. The Empresse her selfe all astonied desired the Emperour to reuoke him from exile, which she easilie obtained, for he was in a maner compelled to consent to their iudgment. Withall speed postes were sent with this message, whereupon he returned to *Constantinople*. Before he entered the cittie he desyred that a newe Councell might be gathered, wherein he might be cleered, euen as he had bene condemned by another.

But so great were the entreaties of the Emperour and the Emperesse, who excused themselves of their former error; and likewise the people were so desirous to heare the voice of their Pastor (that he should not tarry till the Councell was gathered;) that Chrysost: overcome by so manie entreaties entered the cittie, and began to exercise his office againe. While he was in banishment he had bene much diseased, yet for all this he continued in his Zeale, and seruice of God, and reproofed sharply all those things that seemed vnto him to be euill.

The courtiers making great triumphes in the cittie, made a statue of the Emperesse, and before it they ran with launces, and made manie other shewes. This statue was of silver, and was set neere vnto the Church of *Santa Sophia*, vpon a pillar of red marble. This seemed to Chrysostome to be no other thing but Idolatry, and he thought it was a diminution of the honor of God, and whilest the priests song diuine seruice in the Church, they were disturbed with these prophane plaies. He zealouslie (as he was wont,) reproofed the abuses of the people, and especiallie this about named, which he accounted to be a most grosse abuse. When the Emperesse had notice of this, she was kindled with greater indignation against Chrysost: then before, and laboured to gather a Councell againe, to thrust the good prelate once more out of his seat. For this cause she wrote to the Bishops that had bene on her side, and especiallie to *Theophilus* the principall of them, who for his owne part fearing the furie of the people (whom he had hardlie escaped before,) would not go himself, but in his place sent three Bishops his Suffragans, with a Canon of a Councell which some heretickes had made against *S. Athanasius*, in the which were decreed; that if anie Bishop was depoled from his dignitie by a Councell whether iustlie or vniustlie, he should not gouerne his Bishopricke anie more except he was admitted by a Councell; and whosoever did the contrarie should not be admitted to defend himself. The enemies of Chrysostome, presented this Canon to the Emperour and he in his defence said, that this Canon was of no Councell but of a conuenticle or assemblie of heretickes, and therefore was not of force or authoritie. The Emperesse laboured as much as she could that Chrysost: should be banished the second time, which when he vnderstood, he went into the pulpit, and preached publiklie vnto the people that his famous homilie that begynneth. Behold a newe *Herodias* daunceth, behold a newe she sheweth her furie, and labourerth to cut of the head of *Iohn Baptist* the second time. When the Emperesse vnderstood this, she was almost mad with anger and indignation, & laboured openlie not onlie to haue him banished, but also to haue him killed. Yea, the Emperour was also verie much offended with him for these wordes. Wherefore the enemies of Chrysost: taking occasion said much euill of him, exhorting the Emp: to banish him, and they would take the charge thereof vpon their soules.

Within fewe daies, there fell manie principall feastes, and the Emperour forbore to comunicat with Chrysost: as if he had bene an heretick, and forbad him to vse

to vse his function publiklie. Easter eauc came, in which they vsed to baptise the *Catechumens*, of which manie were assembled in the place where the Bishop was kept vnder comand, being desirous to be baptised of him. They had already begun the Ceremonies of the Sacrament, and they that should be baptised were vnclothed; when on a sodaine came manie armed soldiers sent by the Emperor, who not tarying till the naked persons had clothed themselves, bet them awaie so, that striking & wounding them, they mingled their blood in the fontitone with the water. There was such an vproare and tumult in the cittie herevpon, that the Emp: instigated by the wicked people that persecuted *Chrysost*: confirmed and subscribed to the sentence of his banishment; which being made knowne vnto the B. Bishop, he was not troubled nor shewed anie signe of discontent, but that he left so manie soules in manifest danger of perdition. Taking leaue of his friendes and embracing them, he recomended to them the feare and loue of God, and obedience to their prelate that should succeede him, for they should see him no more. His friendes moued with those speeches fell at his teere and wept. *Chrysost*: departed from them in secret manner, being imbarcked for the place of his banishment.

The same daie that *Chrysost*: departed from *Constantinople*, a fire issued from the pulpit where he vsed to preach, which took hold of the top of the Church & fro thence passed to the Emp: pallace, although betweene the Church & the palace was a good dittance, and manie houses: yet the fier touched none of them, but onlie the Church & the Pallace, which it burned verie sore. Vpon this occasion the enemies of *Chrysost*: renewe their cruelltie against them that defended him saying: that they had caused this fier, & for this manie of them were put to death. Moreouer manie were put in prison daily as well men as wemen, for that they defended *Chrysost*: and murmured at them that were the cause of his banishment. From some they took their goodes, some they put to shamefull and ignominious punishments, and yet for all this there were still more Iohanists (for so they called them) that took part with *Chrysostome*. It cannot be expressed when he came to the place of his Exile, what trauailes and afflictions he endured; The soldiers that conducted him were comanded not to staie in anie place, but that they should make him endure so much affliction & turmoile, as might bring him to his ende, and so it came to passe. Lastlie in *Armenia* in the vtmost borders of the Romane Empire, and among people that were Idolaters he staide. sometime preaching vnto them, sometime doing miracles and curing sicke folke, so that manie were turned to the faith. Such was his ordinarie excercise in euerie place where he went, yet did he not therefore forget to wryte sometimes vnto his friendes, exhorting them to serue God, and to suffer willingly affliction in this life for the loue of him.

The banishment of *Chrysost*: came to the knowledge of Pope *Inocent*, of which he was certified by the saint himself, but not so largelie as he heard after ward, He hauing considered the matter well, and written and receiued answere

from the Emp. *Archadius*, at the end he declared that the sentence giuen against *Chrysost*: was vniust, and he reprooued the Emp: therein. Then he wrote to the Church of *Constantinople* and comanded, that they should accept nor receiue no other prelate but *Chrysost*: as long as he liued. He wrote also to the same *Chrysost*: comforting him, and aduising him to suffer gladlie for Gods loue. Then he appointed a Councell to be assembled at *Theſſalonica*, to proceed against *Theophilus*, and against the other prelates that had condemned *Chrysost*: vniustlie. But for that he dyed shortly after, the Councell took not effect. The death of *Chrysost*: was in this manner. The soldiers caused him to trauaile continually from one place to another, and he being of a weak constitution was brought to such infirmities, that it seemed he was verie nere his death. Trauailing one the waie, at euening they came to a litle Church of an holie Saint called *Basiliscus* in the same contrie of *Armenia*. *Chrysost*: being before the aulter at his praiers, the Saint appeared and said vnto him; brother *Iohn*, to morrow we two shalbe together in one place. The blessed Bishop vnderstood that his death was nere, wherefore talking with some of his seruants, and some Priestes that alwaies followed him, he certified them of his death. The next daie, he receiued the blessed Sacrament, and perceiuing a mortall feuer encreasing on him, he made the signe of the holie Crosse and praied; and in this manner he yealded vp his soule vnto almightie God, the 14. daie of September. The same daie at *Constantinople* fell such a great storme of haile, that manie thought the citie would haue bene vtterly destroyed. Shortly after dyed the Empreſſe *Eudoxia*. See Bar: Ann: 304. and 307. who saith she died 3. months after, miserably.

Sixteene yeeres after the death of *Chrysost*: the Emp: *Theodosius* sonne vnto *Archadius* that banished him, caused his bodie to be brought to *Constantinople*, where it was receiued with great worship and veneration; and this was one the 27. of *Ianuarie*, On which daie the Church celebrateth his feast. A long time after he was translated vnto *Rome*, and buried in the *Vatican*, but his soule enioyed the reward of his trauailes, the which was such, and so great were the good workes and seruices that he did and euerie day is done by the meanes of his wrytings which he left, that thorough this occasion manie soules are saued. His doctrine is found, certaine, and secure, and we maie be assured, that he hath a principall, and an especiall place in the kingdome of heauen. His stile was elegant, graue, and sweete, and it was as a shoure of gold, for the which he is called *Chrysostomus*, which is by interpretation, *Golden mouth*; His reasons, documents and doctrines, that issued from his mouth were as a shoure of gold indeed. *Simeon Metaphrastes* wryteth of him that after he was baptised, there was neuer heard the least lye to come out of his mouth, he neuer gaue occasion to anie man to swere, he neuer tolde anie leasing, he neuer cursed anie creature, he neuer spoke idle word. He would neuer suffer anie in his presence to to iest, scoffe, or to murmure. He dyed in the yeare of our Lord, 407.

The second feast of S. Agnes.

S Alomon in the book of wisdom speaking of the death of good men saith. To the eyes lan. 18. of the ignorant it seemeth that the Saints do dye, but they remaine in peace; as if he had said. Though the foolish thinke that the good and the euill be in the same state at their death, neuerthelesse, they are declined, for betweene them there is verie great difference: the reason is, because the euill they dye, to dye, and the good they dye, to liue. The euill men the daie that they die begin their true death, and the good men the daie of their death begin their trewe life, This is prooued by the example of S. Agnes of whom S. Ambrose writeth in this manner.

THE Father and the mother of S. Agnes with their other kinsfolke were watching in praier one night (as they vsed to do oftentimes) and continued in lamentation for her death. One time she appeared vnto them verie beautifull and glorioullie, accompanied with manie virgins, and comforted them with thele wordes; My Father and my brethren, be aduised, do not lament nor sorrowe for me as though I were dead, for I am aliue in the companie of these holie damosells, and I serue him whom I loued with all my hart when I was in the world, and I am of him fauoured and loued. Then the Saint vanished awaie, and they all remained comforted.

After this it hapened, that *Constantia* daughter to the Emp. *Constantinus* had a sore Fistula which was incurable, & although she was not a Christian, yet she went to the sepulchre of *Agnes*, for she heard saie that manie sicke folke in that place had recovered health. While she remained there in praier, she fell a sleep, and it seemed to her she heard a voice which said: *Constantia* be constant, beleue in *Iesum Christ* the sonne of God and thou shalt be whole. Wherevpon she was not onlie made a Christian as S. *Agnes* gaue her counsell, but also built a sumptuous Church in the same place in honor of S. *Agnes*. In memorie of these thinges, the holie Church celebrateth the feast of this saint the second time, eight daies after the daie of her Martyrdome, which is vpon the 28. of *Ianuarie*. This aparition of S. *Agnes* to her father and mother was in the yeare of our Lord 304. and in the raigne of *Dioclesianus*.

FEBRVARY.

FEBRVARIE.

The life of S. Ignatius Bishop and Martyr.

Feb. 1.

1. Cor.

4. 9.

THe Apostle Paule speaking of the torments of the Martyrs, whereof he himself had some experience saith. We are made a spectacle to the world, and to Angels, and men. VVhich is, as if he had said. The gentiles celebrating their festiuall daies, did vse to cast the condemned men to be deuoured of wild beastes in an Amphitheatre, in which place they put manie Christians to be deuoured in the sight of all the people; who tooke pleasure to see this sight although it was both crewell and bloodie, and the Angels also reioyced to see with what courage the Martyrs supported those torments for the loue of Iesus Christ. One of them by whom this sentence was verified was S. Ignatius, who was torne in pieces by Lyons in the sight of all the people of Rome, Vpon a certaine festiuall daie. His life was written by Metaphrastes after this manner.

Luk 18.
17.Sic Pa.
mar. fol
1.

TRaiane Emperour of Rome hauing obtained a great victorie against the Scythians, (a fierce and cruell nation) made a glorious triumphe. He thought himself much bound vnto the Gods, for ayding him herein: and seeing the Christians were of a contrarie profession, and would not onlie not honour them as Gods, but also procured that manie abandoned their seruice, he persecuted them assuring himself, that for this they would ayde him to obtaine greater victories. He made Edicts and Proclamations thorough all the lands and prouinces of the Empire that the Christians should be taken, and if they would not adore their Idolls, they should be tortured and put to death. Then began a most grieuous persecution against the Catholike Church. It hapened Traiane being present in Antiochia, and giuinge direction for the warre against the Persians: that Ignatius was Bishop of that cittie, who according to the opinion of Metaphrastes and other authors, was the child that Iesus Christ called vnto him when he perswaded the disciples to be humble saying: *Except ye be as this litle child you cannot enter into the kingdome of heauen.* This hapened in the beginning of the life of Ignatius, which was a demonstration of the end that he should make. After that Iesus Christ ascended into heauen, Ignatius kept in the companie of S. Iohn the Euangelist, and was his disciple, and in the companie of S. Policarpus that was Bishop of Smirna and Martyr. Ignatius was so towardlie in vertue, being guided by his master, that he was by him made Priest, and after consecrated Bishop of Antiochia, and was the third after S. Peter that gouerned that Church, which he discharged with great care and diligence. His principall entent and desire was, the conuersion of soules from gentilie to Christianitie.

While that Traiane was in this cittie, he was certified of him, and comanded that

that he should be brought before him. Being come he said vnto him; Art thou the man that settest so light by our imperiall comandements, and forbiddest our immortall Gods to be adored; and drawest their seruants from their worship: and bringest them to do diuine honour, and to hold for God a man that was crucified? *Ignatius* answered I am the man that hath done all these things. It greiueth me much that you call those gods which be stocks and stones; seeing there is but one God creator of heauen and earth, and his sonne *Iesus Christ* whose kingdome shall haue no end. If thou (O *Cesar*,) wilt adore him, be assured that thy kingdome, thy scepter and crowne, will be more established and confirmed; Leauethese speeches said *Traiane*; and if thou wilt do that shalbe acceptable to me, sacrifice to our Gods. So thou shalt be my friend, and the high Priest of *Iupiter*, & I will enrich thee with great reuenues, and aduance thee to honor. *Ignatius* said: it would be a goodlie charge indeed for me that am the priest of the liuing God, and that offer sacrifice to him dailie vpon the holie Altar, to become a priest vnto the dyuell. Knowe this (O *Cesar*) that not onlie thy promises and large offers, are not sufficient to drawe me from my resolution; but also if you be determined to throwe me to the wild beastes, or Crucifie me, or kill me with the sword, or with fire; neither are these, nor all the tortures you can deuise to inflict vpon me, sufficient to mooue me to leaue the worship of the true and liuing God, and to adore these false Gods.

The priests of the Idolls were present at these speeches; who said vnto *Ignatius*. What meanest thou, thou impudent foole? We call *Iupiter* and the other Gods immortal; & do not like thee who confessest that thy God was crucified on the Crosse. By this *Ignatius* tooke occasion to scoffe and deryde their Gods; and with all to instruct them in the faith, and said. The God which I adore was and is immortal; but he was made a mortall man for the saluation of mortall men; He dyed voluntarie and was buried, but withall also we confesse, that he rose againe the third daie by his owne power, and ascended into heauen, and opened the gates (which were shut by sinne) that men might enter thereat. Wherein all they that do obserue his lawes, and confesse him for God do enter. You cannot saie so by anie of your Gods, for it is well knowne that they were most vicious men. and knowne for such vnwillingle dyed, agreeable to the lifes they led before. The sepulchre of *Iupiter* is in *Candia*, *Esculapius* was killed with an arrowe; the ashes of *Venus* are shewed in the Ile of *Paphos*. *Hercules* cast himself into a great fire and was burned. This being true as euery man knoweth it is, I knowe not by what reason you can call them immortal, nor for what cause you should be offended that I call them dead Gods. The Emp: hearing these words, would not haue them reason anie more, doubting least it might turne to the reproach and ignominie of his Gods, and to the glorie and honor of *Christ* the God of the Christians. He comanded that *Ignatius* should be thrust into a dongeon, and then he consulted with the Senators to what death he should put him: who at length determined that he should be deuoured of

wild beastes: for that they doubted, if he should be put to death in *Antioche*, the Christians would haue him in honor and reuerence. To preuent which they apointed that he should be led to *Rome*, and there with certaine malefactors he should be deuoured with wild beastes: by which meanes there should no memorie of him be left. This resolution being made; the Emperour sent to call him the next daie, and after he had vsed manie courteous wordes, thincking his being in prison had changed his mind, he began once more to perswade him to adore his Gods, but seeing he was more constant now then at the first, he caused the sentence giuen against him to be read, which was; that he should be led to *Rome*, and there cast to wild beastes. There was neuer man that indured a long imprisonment looking alwaies for death, and was by chance deliuered, that was so ioyfull as was *Ignatius* when he heard the sentence of his condemnation. He shewed a cheerefull and well pleased countenance, and with all gaue great thanks to God: and he himself did help to put on his chaines and bolts that he was to carrie all the waie. Then he talked with some of his friendes and familiers, taking leaue of them and commending his Church and them to almightie God. The Emperours comandement was put in execution without delay.

Ignatius began his iourney one foote, and so trauailed till he came to *Seleucia*. There being imbarked he arryued at *Smirna*, where he wrote (by the permission of those that led him) a letter to *Policarpus*, in the which he certified him of his iourney, and recommended vnto him his Church of *Antioche*. Assoone as *Policarpus* received the letter he went with certaine Priests and other deuout persons to visit the holie Martyr. *Policarpus* and *Ignatius* were decreed friends so that assoone as they sawe one another with ioy mingled with grief, and with teares accompanied with ioye, they embraced one another. Then *Policarpus* said to *Ignatius*: since in this sort thou ledest the waie to martyrdom before me, I praie the what praies or petitions hast thou made vnto God, that he hath granted thee that fauour and grace. O my brother, teach me them I praie thee, that I maie hapelie ataine to that estate also wherein thou now art: but I knowe well that my life is not such that I deserue that fauour of God, to suffer for his loue. Do not doubt brother *Policarpus* (answered *Ignatius*) the time will come for you when god please. He knoweth that your Church hath need of you, but when you haue well established and set the same in order, he hath reserued for you also a crowne of martyrdom with which thou shalt be crowned, euen as it please him of his mercie to crowne me with one at this present. The Priests and other companie that came with *Policarpus* drew neere vnto the blessed Martyr, and falling on their knees some kissed his handes, some his garments, and some his chaines, for that they sawe him go voluntarilie to suffer death for the profession of the Christian Catholique faith, and loue of *Iesus Christ*. *Ignatius* staid there certaine daies, expecting a prosperous wynd, in which time he wrote manie letters to diuers Churches

Churches one of which he sent before him to *Rome*, to the Christians that dwell there: admonishing them that they should not be anie impediment to his martyrdom.

From *Siria* (saith Ignatius) I goeuen to *Rome*, combatting daie and night by sea and land with ten Leopards to witt: ten soldiers appointed for my guard; My doing well vnto them maketh them to be worse, their wickednelle instructeth me to be patient, but for all that I repute not my self holie. When I shalbe deliuered from these fierce beastes, I thincke I shalbe giuen in praie to other which staie for me. I wishe that they maie be most cruell against me and not to spare my life as they haue done other Martirs. God forbid it should be so, for I am determined, if they will not run against me I will run against them, & if they spare me, I will incyte and procure them, to deupur and teare me in pieces. My Children, be not offended to heare me speake these wordes, for I knowe of howe great valewe it is to suffer for the loue of *Christ*. Nowe maie I saie that I begin to be his disciple, for that I desire to endure the fire, the Crosse, the beaking of bones, disioyning yea & dismembring the whole body. Let come vpon me all the torments the deuills can deuise together, so that I maie merit to enioye *Iesus Christ*. These and other such woords he wrote in the Epistle in which he shewed the zealous desire he had to suffer martyrdom. Then came a fitt wynd, and taking his leaue of *Policarpus*, he was imbarcked and sailed by *Troia*, by *Macedonia*, and thorough other countries where manie Christians did visit and lament for him: but he spoke so, that they that at their first visitation had compasion vpon him, at their departure they bore vnto him a holie enuie. Finallie, he arryued at *Rome*, and they that had brought him prisoner deliuered him to the gouernour of the cittie, who hauing seene the decree of the Emp: staid for the celebration of some principall feast to put it in execution.

Which daie being nowe come, The blessed Bishop was put in the midst of the Amphitheatre where were assembled an infinite companie of people, for that it was blowne thorough the cittie, that a Bishop of *Siria* should combat with the wild beastes. Ignatius being there, he list vp his voice and said: O you Romaines that be present to see this sight, knowe you, that I am not put into this place for anie fault that I haue comitted, but by this meanes I hope to obtaine to the glorie of God for whose sake I am thus brought hither. I am the wheat of his field and must be ground with the teeth of the Lyons, that I maie be made bread fitt for his table. The Martyr hauing said this, they put the Lyons out vnto him, who vpon a sodaine deuoured him, leauing onlie some of his great bones. God hearing the praiers of his Martyr permitted this, and granted him the fauour that he had so earnestlie prayd for to witt; that he would not suffer the beastes to spare him. The next night the Christians to whom he had written the letters gathered his bones which remained, & put

them in a safe and secret place out of the citie, and after they caried them to *Antioch*. *Traiane* being afterward informed of the constant Martyrdome of *Ignatius*, that the Christians did no wrong to anie, that they obserued the Politick lawes, that onlie they vsed to rise in the morning verie earlie to praie vnto *Christ* their God, and that they were abstinent, pitifull, peaceable, giuers of almes and chaste: he commanded that they should be no more persecuted, nor tormented; but onlie that they should not be admitted to exerceise publike offices. So that *Ignatius* was profitable vnto the Christians not onlie in his life, but also after his death.

Nicephorus Calistus writeth of this glorious Saint, that he wasthe third Bishop in *Antiochia* after *S. Peter*. He lyued a long time with some of the Apostles. He was one daie in praier Rapped in spirit, and sawe manie angells, and heard them sing the praises of the most blessed Trinitie in manner of a Quire. First song some, and the other answered. This vision caused *Ignatius* to apoint after in his Church to sing the Psalmes and Himnes after the manner of the Quires now vsed. Afterward other Churches took the same custome, and Pope *Damasus* comanded it should be obserued in all the Catholick Church: which celebrateth the feast of Saint *Ignatius* the first of *Februarie*, that was the daie of his Martyrdome, in the yeare of our Lord. 110. in the Raigne of *Traiane*. Of Saint *Ignatius* maketh mention *Eusebius* in his Ecclesiast. hist. 3. book 30. chapr. Saint *Ierome* in his booke *de viris illustribus*. 26. chapr. *Cassiodorus* in the tripart: hist. 10. booke. 9. chapter. *Beda*, *Vsuardus*, and other authours of martyrologies.

The Purification of the Virgin Mary.

Feb. 2.

Cap. 31.
13.

Great was the anger and indignation that *Esau* bore toward *Iacob* his brother, for that he had craftelie gotten awaie the blessing of his father. He practised secretlie to make him awaie, and publikelie he shewed that his intencion was to kill him. Wherevpon *Iacob* to escape this danger, determined to go like a banished man into *Meſopotamia* in *Syria*, where he remained a long tyme. After he had a desyre to returne to the house of his father as it is wrytten in *Genesis*. Hee hauing nowe wiefs, children, menſervants, mayd ſervantes, and cattle: going on his iorney, and drawing neere to his owne countrry, vnderſtood that *Eſau* his brother came to meet him. *Iacob* was in doubt of his brother and feared him; wherevpon he denyded his companies into dyuers partes. He ſet the beaſtes farmoſt, then went the ſlaues with their children, after them went *Lya* his wife who was blear-eyed with her children; laſtly went *Iacob* himſelf with the beautifull *Rachell*, and *Ioleph* his liſtle child. *Eſau* meeting them made no account of the beaſtes, he paſſed alſo by the men & maid ſervantes, and regarded them not. *Lya* and her children met him but *Eſau* would not ſtaie, laſtly came *Rachell* with her liſtle ſonne, & when he ſawe the mother to be faire and

and beautifull, the prettye and tender child, then saith the Scripture. Esau went toward Iacob and embraced him, and said vnto him (as we maie imagine.) My brother ; let the indignation betweene vs cease, let our enmitie haue an end, and let our controuersies be vterlie forgotten ; heareafter I will be at peace with thee, and I will receaue thy presentes, in signe that I pardon thee from my hart, and that I change my malice into loue. Cap. 33.
12.

Esau in that he was the eldest brother of Iacob is a figure of God the Father, and Iacob is a figure of man. There was enmitie betweene God and man. God was much offended with man, that he would get awaie the benediction; that is, he would haue bene made like vnto God. The man in departing from the presence of God, went as it were into a farre countrie. Afterward the man had a desire to returne vnto God, and to please and pacifie him. He sent before him the flockes, and the cattle, which is the sacrifice that was done with them; then went the seruantes with their children, that is to saie, the Lawe of nature with the Patriarches, who could not pacifie his indignation. Then came Lya that was bleare-eyed with her children, that is: the written lawe with the Sinagogue, but this pleased not Esau, behold lastlie, came the faire Rachell with Ioseph her sonne, and Esau was pleased, and they were reconcyled. So this daie the blessed Virgin is figured in Rachell, and Iesus Christ her sonne is figured by Ioseph, being presented in the temple by man. VVhen God saue before him so faire a giust; fodeinlie he forgott the indignation that he had against man, and opening the armes of his beauenlie fauours went towardes him, saying vnto him: From henceforth we will be friends, and I will accept the giusties that thou offrest to me, in token that with my hart I pardon thee, and with my hart I loue thee. This is the figure of this present solemnitie, nowe let vs see howe it came to passe.

Saint Luke the Euangelist recounteth, that the daies of the Purification Cap. 2.
22. of Mary being ended, they brought the child Iesu into Ierusalem, to present him before God in the temple, according to the lawe of Moyses. Among the other preceptes that God gaue to the Hebrewes in the old lawe, on that concerneth the childbirth of women, was in this sorte, (as you maie see in Exodus, Exo. 13. 2. Lra. 12. 6. 8. 24. 2. 16. *Leuiticw,* and in the book of *Numbers.*) If anie woman shall conceaue with child by a man, and it be a male, the mother shalbe accounted vncleane seuen daies, then the eight daie they shall circumcise the child; and the mother shalbe no more vncleane vnto men, but she shalbe vncleane in the sight of God: she shall not enter into the temple, nor touch anie hallowed thing vntill the end of fortie daies. And if she bring forth a daughter, she shalbe accounted vncleane for fourscore daies, and when the daies of her Purification were ended, she should go vnto the temple; and if she be rich she should offer a Lambe with a turtle, or else a doue, and if she be poore she should offer a paire of Turtles, or else a paire of yong pigions. The lawe goeth further and saith, that a woman bringing forth her first begotten sonne, should go to be purifyed in Ierusalem; offering her sonne in the temple; (in memorie that the Hebrewes departing out of the land of Egypt, an Angell killed all the first borne of the Egyptians.) Also the lawe commanded, that if the sonne that was offred was of the trybe of Leay, and had not anie notable defect in his bodie, or wanting anie member; he

should remaine a minister in the temple; But if he were of another trybe, the mother ought to redeeme him with five shickles, which was a peece of monie at thattyme.

This was the lawe. Which being considered of the B. Virgin although as *S. Bernard* sayth the law did not bynd her (for that she cōceaued not by the cōpanie of man as the lawe expresslie saith, but by the vertue of the holic Ghost, and therefore she was not vncleane) yet seeing that her blessed sonne, not being subiect to the lawe of Circumcision, would be circumcised to shewe humilitie. For the same reason would she also go vnto *Ierusalem* to be purifyed. She went thither also because she would not giue scandall or offence to anie. For manie that knewe that she had brought forth a male child, and that he was her first begotten, would haue bene scandalized if she had not gone to *Ierusalem* to be purifyed. Mary went also to be purifyed to geue vnto vs an ensample to purifye our selues spirituallie. For there is not anie man liuing that hath not some thinges to be cleansed and purifyed.

Some had need to purifye their vnderstanding, for that they bee desyrous to heare one thing or other in a curious maner, and sometimes thinges that be hurtfull vnto them. Yea, and to cleanse the other senses. As the sight by not seeing of vanity, the eares by not hearing of detractions, the tong by not speaking idle wordes. And so you maie saie in like maner of the other senses. But that that hath most need to be purifyed and cleantied is the will: Because of the vnprofitable, hurtfull, vaine affections, and desires thereof. *Beithleem* being seuen leagues distant from *Ierusalem*, the glorious Virgin went that iorney accompanied with *Ioseph* her Spoule to her great trouble, for that it was winter, as also that she was tender & vnused to trauell. Yet all this difficultie was easie for her to beare carying in her armes the sonne of God, and her owne sonne also; to whom she, talked knowing assuredlie that he vnderstood her although he answered not; for he would fashion himself in euerie thing according to his infancie.

Cap. 2.
25.

The Euangelist saith: that at that time there was a man at *Ierusalem* called *Simeon*. It is a thing worthie of consideration, that the Euang: saith that in a citie so principall as *Ierusa:* there was one man. But so it is, that not all those that haue the name of man are to be called men. For the man that hath teeth & detraeth his neighbour in his good name, maie be called a *Dogge*. The man that hath nailes to graspe and drawe vnto him the goodes of his neighbour maie be called a *Lyon*. The man that hath feet to kick and hurt the person of his neighbour maie be called a beast, or an *Asse*. The man that hath no other cogitation but in gourmandise and rauening of victualls and neuer satisfied, maie be called a *Wolfe*. He that walloweth in the filthines of carnallitie, maie be called an *Hogge*. He that spitteth poison from his mouth, with enuened wordes, maie be called a *Dragon*, a *Serpent*, or a *Basiliske*. You maie call him onlie a man indeed that shalbelike vnto *Simeon*, of whom it is read: that he was iust and feared God, fearing God in respect of God, and iust in respect of men. We maie also saie that

saie that he was a Priest, which the Euang: seemeth to inferre where he saith: that he blessed *Christ* and his Mother. For it was the office of the priest to giue the benediction in the temple. Moreouer, the Euang: saith that *Simeon* expected the consolation of *Israell*, and that he had an answer of the holie Ghost, that before he died, he should see the anointed of our Lord, that is the *Messias*.

Egesippus describeth that he had a reuelation after this maner. *Simeon* was a great Rabbi, that is to saie a Doctor among the Iewes, and redde the sacred Scripture publiklie in *Ierusalem*, and following the course of his lectures he came to declare the place of *Esaie* that saith: *A virgin shall conceaue and bring forth a sonne*. It seemed to him, that if he said publiklie that a virgin should conceaue and bring forth a sonne, it would breed a scruple and doubt in the mind of his schollers; wherefore in place of this word *Virgin*, he put in his writings which he meant to read publiklie, another name which he might easilie do in *Hebrewe*, by changing of one letter. The name that he set downe was *Iuuenula*, that is to saie, a yong woman, whether she be a virgin or not. Three times *Simeon* changed this name, and three times he found it blotted out or cancelled, and found the name written that he ment to haue changed. Marueiling much hereat, he made his petition vnto God that vnto him might be declared this misterie. Whereupon he had a reuelation, in the which he was first sharpelie reprehended for that he had done. Neuerthelesse, for that his intention was good he was not chastised. Then he was promised, that before his death he should see this prophesie fulfilled; and should see with his eyes the maid *Virgin* that had brought forth a child, and with her, her sonne, that should be the redeemer of the world. In such sort, *Simeon* had hope for to see him, and at the end did see him, and had him in his armes. This saith *Egesippus*, and the same saith *Nicephorus*.

The holie Ghospell saith, that he had a reuelation that before his death he should see the *Messias* so much desired of the world. *Simeon* also seing that the Scriptures that had spoken of him were fulfilled, & in particuler the prophesie of *Iacob* that saith: The Royall scepter should not depart from *Iuda* vntill the *Messias* was come. Nowe *Herod* held by force and tyrannicallie this kingdome almost thirtie yeeres; and this same yeere he had gained and gotten, the goodwill of the gouernours of the countrie and of the Iewes, by which meanes he had full possession of the scepter of *Israell* although he was a stranger. *Simeon* I saie, seing this prophesie fulfilled, expected the *Messias* from daie to daie. One the daie appointed for it, God spoke vnto *Simeon*, and bad him to go vnto the temple to see him that he so much desyred. *Simeon* arose from his bed quicklie and apparelled himself, took his staffe in his hand and went to the temple, and there abode to expect the sonne of God. Who seing *Simeon* so old a man would go to visit *Simeon* in *Ierusalem*, although that God would haue the *Sages*, and the shepherdes, to go to *Bethleem* to seeke him. God would that a man should do that that he can, which here you maie behold plainly.

Cap. 7.
14.

Cap. 24.
26.

Gz. 49.
10.

Cap. 8.
11.

We read in *Genesis*. The deluge being passed *Noe* opened the Arcke, and sent forth a doue, which returned in the euening, with an Oliue branche in her mouth. Whereby *Noe* vnderstood that God was appeased. So also in the latter time of the world came the doue without gall; that is, the blessed Virgin, and brought a branch of Oliue, that is: her onlie begotten sonne. the branch of Oliue out of *Paradyse*, that is, the mercie of which this Lord was right well pleased, and came to the Arcke of the temple. Which when *Simcon* had seene, he presentlie perceiued that the deluge, that is the anger and indignation, that God had against men was mitigated. Full soone knewe that good old man his redeemer, and walked hastelie toward the gate of the temple, and fixed his eyes vpon that rich *Lambe of God*, which the blessed Virgin had about her neck. He fell on his knees & adored him, shedding manie teares for the ioye and comfort that he had in his hart. Then turning vnto the Blessed Virgin he humble praied her to deliuer that child (that susteyned the whole world in his hand) into his armes. The Virgin did deliuer the child vnto him, thincking that it was the will of God it should be so, who had promised before vnto him, that he should see his sonne before he dyed. God vseth ordinarilie to promise litle and performe much, and not as the world doth, who promiseth much, and performeth litle.

There was present also a blessed widowe called *Anna*, who was a prophetess. She at that time spoke manie thinges of *Iesum Christ*, yet the Euang: doth not saie, that she took *Christ* in her armes as *Simcon* did. This woman was a figure of the *Sinagogue*, who spoke manie great thinges of *Christ* by the mouth of his prophetts, yet when he came she would not receaue him. *Simcon* that was a figure of the Gentiles did not so, for when the *Messias* came, he took him in his armes, and that is the place where he should be. Some hold him about their head, shewing themselues to be great Christians, when in their workes they be Pagans. Some haue him alwaies in their mouthes, they talk much of God, but they proceed no further. Some their be that beare him vpon their shoulders, who thinck the lawe of God hard, heauie, and difficult. Some tread him vnder their feet and trample vpon him, comitting continuallie mortall sinnes. *Christ* must not remaine in anie place, but eyther in the mouth, or in the handes of a Christian, where *Simcon* held him. *Christ* remaineth in our mouth, if we confesse him for God, and in our armes by doing of good workes, which is a demonstration that a Christian ought both to speake well, and do well.

Cap. 5.
8.
Cap. 13.
24.

In *Leuiticus* God comanderth that they that will sacrifice anie foule, should put the byll thereof vnder the wing. The winges be the handes of the foule, and there must the Bill bee. The will of God is, that the bill and the wing, that is, the word and the deed, should accompanie the foule that shalbe acceptable to him, and so did *Simcon*. We read also in the book of *Numbers* that the spies that went to viewe the land of promise, desirous to shewe the fertillitie of the countrie to the rest of the people, two of them caryed a bunch of grapes betweene them

them vpon a pole or staffe. This bunch of heauenlie grapes is *Iesus Christ*, the *Cap. 13.*
 Blessed Virgin and the good *Ioseph* be the two that caryed it. When *Simeon* *24.*
 sawe it, he tooke it, and eate it, and was inebriate with the loue thereof; and
 then began to sing after the maner of a white swanne, who singeth sweetelie
 being nere her death. This was the song of *Simeon*. O Lord nowe let thy ser-
 uant depart in peace according to thy promise, for myne eyes haue seene thy
 saluation. *Simeon* in this song praieth *Christ*, and *Christ* was content to be prai-
 sed by him. Three were the praises principallie that *Simeon* gaue to *Christ*, to
 witt; the saluation of men; the light of the Gentiles; and the glorie of the
 Iewes. All mankind generallie needed saluation, for being depriued of grace,
 euerie one was condemned to death both of bodie and soule. The sonne of God
 by his coming deliuered them from death as *S. Paul* saith. In *Christ* all be made alieue. *Rom. 5.*
 All men by him receaue life and saluation, as is manifest by the name of *Iesus*,
 which by interpretation is a *Sauour*.

God is accustomed also to geue to euerie one that which he most needeth.
 Before the incarnation of *Christ* the Gentiles had honour, for they had the Mo-
 narchie of the world; but they wanted the light, for they erred in all things
 but in those, that were gotten by the light of nature. The Iewes to the contra-
 rie had light, for they had the lawe giuen by God, which taught and instru-
 cted them what to doe: but they had no honour, for they were subiect to the
 Gentiles. The sonne of God by his coming made them all equall, for he en-
 lightened the gentiles with his doctrine, and honoured the Iewes. It was no
 small honour to the people of the Iewes, to haue *Christ* our redeemer to take
 fleihe amongst them. *Simeon* gaue these three praises to *Christ*; and asked him
 leaue to dye, and to depart out of this world. What meanest thou *Simeon*? Thou
 desirest to dye at such time, as in my opinion thou shouldest rather desire to liue.
 If *Dauid* had bene here as thou art with *Iesus Christ* in his armes, he would haue
 said, more willinglie then he did. *I will not dye but liue, and recount the workes of our*
Lord. For all that said *Simeon*. I desyre to dye. and if I desyre it nowe, since I haue
 seene this child which I haue longed so sore to see, and that I haue God in mine
 armes, it is not because I would not enioye his happie presence a long time, but
 because I knowe that this people shalbe so vnthanckfull, that when *Christ* co-
 meth to perfect age, where they should loue and serue him, they will picke
 quarrells against him, persecute, and beate him, and put him to terrible tor-
 mentes. This litle bodie shall susteine infinite beatings, and be wounded all
 ouer, and bathed in his owne blood. These handes and these feet shalbe pier-
 ced with sharp nailes. This beautifull face brighter then the Sunne, shalbe all
 disteined with lothsome spittle, and shalbe bruised with manie buffetts. This
 honoured head shalbe crowned and pierced with sharpe thornes, and this *Christ*
 that I now hold alieue in my armes, shall hang dead vpo the armes of the Crosse.
 Because I would not see these thinges do I desyre, that God would receaue me
 in peace, for that I would not see the Lord of peace in so wicked a warre.

The glorious Virgin offred to God in the temple his beloued sonne, & with him two turtles or else two yong pigeons which was the offring of the poore. She offred soules, it not being fitt that she should offer a Lambe. For when she offred her sonne, she offred a true and immaculate Lambe. Then to obserue the lawe fullie, she redeemed him from the handes of the priest with five sicles. You must vnderstand that from the gate of the temple, vnto the autler where they made their sacrifice, there was that daie made the most solemne procesion, that cuer was made in the world, in respect of the persons that were therein. First, there was manie Angells, who as his seruantes attended continuallie vpon *Christ*. There were some Priestes and Leuites that were present; who wondred at the speeches of *Simon* and *Anna*. There was the blessed *Patriarch Ioseph*, Spouse of the Glorious Virgin; there was the Virgin her self and *Anna* the prophetesse. In the middest there was *Simeon* with the tabernacle of the blessed Sacrament, that is; carying *Iesw Christ* in his armes.

The holic Church in memorie of this solemnitie, willerth that vpon this daie should be made a solemne procesion; and that all her faithfull children that be there present should carrie a Candle, in representation of the carying of *Christ Iesw* in his armes, after this sort. In a Candle be three thinges, the *Waxe*, the *Cotton*, and the *Light*. In *Iesw Christ* there is the *Waxe*; that is, his Blessed Flethe: there is the *Cotton*, that is his Soule. There is the *Flame*, that is his Diuinitie. The *Waxe* is the flethe and bodie of *Iesw Christ*, in which (as in the *Waxe*) were imprinted manie woundes, strokes, and buffettes. The *Cotton* signifyeth the Soule, for as the *Cotton*, if it come nere to the *Flame* will quicklie kindle; so the soule of *Iesw Christ* from the instant of his cōception, sawe the diuine essence, and was blessed. The *Flame* was the diuinitie, for God shewed himself diuers times in that forme. as to *Moses* in the Bushe, and to the Apostles at *Pentecost*. So that the Church in giuing a Candle vnto vs to go in procesion, giueth vs a representation of *Iesw Christ*, desyring, that we not contenting or staying our selues herewith, should endeouour to carrie him in our hartes by grace, that we maie after ward enioye him in heauen. *Nicephorus Calisthus* saith. that the Church hath celebrated this solene feast, sithens the 15. yeare of the Emperour *Iustinian* the great, which was about the yeare of our Lord. 541. Although some maie thinck *Niceph*: not to be credited in this point, because their be homilies ex-tant of *S. Greg: Nazianz*: and other fathers vpon this solemnitie, yet you maie see their opinion refuted by *Bar*: In his notes to the *Romane Martyrologe*. Feb. 2.

Lib. 17.
Cap. 18.

The life of S. Blase Bishop, and Martyr.

OVR Lord Iesus Christ the sonne of God permitted his Apostles when he sent them to preach the Gospell, that if they were persecuted in one citie they should flee into another, and so he did himself. for vnderstanding that Herod had beheaded S. Iohn Baptill he departed out of that countrie, as if he ment thereby, Herod is furiouslie bent, and is fleshed with innocent blood, he hath killed my precurzor, and will seeke to kill me also. S. Iohn saith, that Iesus did depart, and passed ouer the sea of Tyberias, for that he would haue the water betweene him and Herod. S. Blase did the like. He fled from the wrath of a Tyrant, and went to hyde him in a caue of a mountaine, vntill he sure the furie of the persecution passed. Simeon Metaphrastes recounteth his life in this maner.

AT such time as Idolatrie was much spread ouer the world, there being men in all places that adored Idolls, and statues made of wood and stone; the faith of Christ notwithstanding did flourish so, that there were manie men, that in defence thereof did loose their liues by diuers sortes of Martyrdome. S. Blase was one of these, who alwaies liued a vertuous life, so that it might be said by him as it was said by Iob: that he was innocent, simple, iust, pitifull, and fearing God, & that he abstained from all wicked workes. Blase was well knowne in Sebaste a citie of Cappadocia where he was made Bishop, and gouerned that sea a while, to the good satisfaction of all men. He was vigilant, prouident, and verie zealous of the honor of God. It hapened that the Emp: Dioclesian raised a great persecution against the Church, and Blase vnderstanding that a tyrant named Agricolus seruant to the Emp: went to that citie to be president there, to take order against the Christians; and doubting that principallie he would put him to death as the head; desiring to conserue his life for the good of his sheepe, he fled into a craggie mountaine called *Argus*, (which was onlie inhabited with wild beastes) and there made his habitation in a caue.

The same sauage beastes visited him, and as they could demanded his benediction, as if they had had the vse of reason. If by chance they found him at praier which was his continuall excersise they would waite till he had ended the same. Sometimes their would meete, the *Wolfe* and the *Sheepe*, the *Lyon* and the *Lambe*, *Tygers*, *Beares*, and *Leopards*, and none would hurt another, but stand quiet, as if there had bene truce betweene them vntill the holie man had blessed them. Then euerie one departed his owne waie. Agricolus had made a great slaughter of Christians in Sebaste, and for to giue greater torments to those that he caused daile to be takē, (it seemed to him that they were worthie of greater punishment, for that they would not be terrified with the death of so manie before them,) he sent people into the deserts to take the wild beastes, as *Beares*, *Tygers*, & *Lions*, that they might deuoure the Martyrs. The hunters went vnto the mountaine, where S. Blase was, and sawe manie wild beastes to go vnto his caue,

for which cause drawing neere, they sawe the blessed Bishop sitting with maiestie and blessing the wild beastes, of which he had manie about him. Some of them he cured, others he rebuked, for that he sawe them deuoiled with blood, as it were acuting them of crueltie; and as though he would instruct them, that they should be content with sufficient sultenance.

The huntmen auailed to see this sight, returned to giue notice thereof vnto the president; who lent a good number of soldiers to take *Blase* and all the other Christians, for he thought manie had bene there. The soldiers went vnto the caue and going in, they found none but the good Bishop, who was at his praier; They told him that he must go with them for the president *Agricolaus* would speake with him. When *Blase* heard this message, he seemed to be verie ioyfull and glad. Let vs go (quoth he) a Gods name. our Lord appeared 3. times to me this night, and told me of your coming, and that also I should shortly be offered to him in sacrifice, & dye for his faith. I yeld him infinite thancks, with all the blessed saints, for that he hath vouchsafed to remember me. Hauing said this, he departed from the caue, and went to the soldiers. While they torneyed, the president caused him to be staied and put in prison, but our Lord shewed manie miracles by meanes of this Saint, whereof this was one.

A child eating of a fish, a bone stuck in his throate, and tooke from him his speach and his breathing, and would haue killed him, for he was past all hope of mans helpe. The mother was verie much afflicted for this her onlie sonne and more indeed then can be beleued. And vnderstanding that *Blase* did manie miracles, tooke her sonne, went vnto him, fell at his feete, and with teares and sighes said vnto him: O *Blase*, thou seruant of *Iesū Christ* haue mercie vpon me. Behold my child that doth torment and afflict me; take compassion vpon me his sorrowfull mother. The saint was moued with the teares of the mother, and vnderstanding her case, fell on his knees and then laid his hande vpon the throat of the child, and lifting vp his eyes vnto heauen saide: O Lord God that helpest them euer that call vpon thie name, and do craue thie help in their necelsitie; heare O Lord this my praier, and I desire the for that there is no humane help for this creature, lend help to him from heauen, and heale this child by thy inuisible power. The Saint hauinge said this, the child was perfectly healed, and restored vnto his mother; who as she first lamented for grief, so she shed afterwards teares for ioye, praising God in his Saint.

A poore woman who had a hog (which was all her riches and which a wolf had taken from her) heard of this miracle. She went after to S. *Blase*, and desired him, to help her in this her losse which to her being so poore was verie grievous. The saint pausing at her demand said. Be of good comfort, for the hog shalbe restored againe vnto thee: and so it came to passe. For the same wolf that had taken it awaie brought it to her againe without anie hurt. When *Agricolaus* vnderstood that in the caue was found none but onlie *Blase*, and that in the waie he had done manie miracles, he caused him to be brought into the
iudgment

iudgment court, and began to speake mildlie to him in this sort. You be welcome my honest friend *Blasius* (and be loued of the Gods). And you are well met answered *Blasius*; but I would not haue you to giue the name of Gods to these that be diuells, for not onlie they, but those that worship them also shalbe tormented in euerlasting fier. These words made the president to chate, and he comanded that *Blasius* should be beaten with certaine knottie staues. The martyr was beaten in this sorte a while, but he shewed no signe of sorrowe or grief, but still he gaue thancks and praysed God. The Tyrant hauing scene this first tryall, caused him to be led to prison, where God for ease of his trauells gaue him comforte from heauen, (as he did vnto *Daniell* being in the *Lyons* den) for this poore womā vnto whom *Blasius* had restored the hogge hauing nowe killed it, brought him a piece thereof readie dressed, with certaine fruites also. The Saint receaued it at her handes thanckfullie, and while he did eate he gaue his benediction vnto the woman, which was of such efficacie, that thereafter the woman neuer wanted anie necessarie thing for hir liu:lihoode and sustenance.

Agricolaw comanded that the Martyr should be brought once againe, and said vnto him: Resolue thie self *Blasius*, either to sacrifice vnto the Gods, or to endure terrible torments. The blessed man answered: The Gods that haue not made heauen nor earth, shall go into perdition and are acursed. I do not feare thie torments which thou threatnest to me, but I giue the to vnderstand that I loue them, for they will bring me to euerlasting life. Then the president being enraged, caused him to be stripped naked, and hanged by the armes on a poist, and to be beaten with iron rodde. Moreouer, to be torne with cardes of Iron, so that the blood ran ouer his bodie abundantlie. When he had remained a while in this torment, he was taken downe, and led againe vnto prison. While he went by the waie his bodie dropped blood, which seuen Christian women seing, gathered vp in their napkins, and anointed their eyes therewith, and kissed the same. The sergeants seing it, put them in prison and brought them before the tyrant, who being filled with rage and indignation, caused them to be beaten first with clubs, and then he caused a furnace to be heat, into which he threwe them. The fier did them no harme but was sodeinlie quenched and extinguished. When the tyrant heard that, he laboured to change their minds by faire speeches, and flatering wordes: but for that they continued constant in the faith of *Christ*, he caused them all seuen to be beheaded.

Blasius was brought before him to the third audience. *Agricolaw* demanded of him if he would continewe in his obstinacie, and not adore the Idolls. *Blasius* answered. Adore them thou that art blind, for one that hath his sight would not leaue the adoration of *Iesus Christ*, for the loue of whom so manie Martyrs haue lost their liues. I will see said the Iudge, how thie God can help thee, if I cause thee to be throwne into a deepe lake. Then said the blessed martyr: I will enter therein of mine owne accord, to the end that thou maist see that my God can deliuer me from the water, as he deliuered those seuen women from the fier;

and to shewe you to what smale purpose you cast men therein. This the saint said: & because the lake was nere vnto them he was led thither, & he making the signe of the Crosse, entered of himself into the water. The water departed on both sides and stood like a wall. While that S. Blase stood in this sort in the lake, he cryed with a loude voice. You that be soealous of the honour of your Gods, come into mee, & see if they can deliuer you as my God deliuereth me. Some of the gentiles thought that the authoritie of their gods were greatlie embated, if they accepted not of this challenge which the blessed man made, wherefore 88. Idolaters entring into the lake inconsideratlie, were drowned and sonck to the bottome.

It happened to them as it happened to the Egyptians, when they thought the water would haue shewed them that fauour that it shewed to the hebrewes, which walked thorough the water on drie land. S. Blase came vp out of the lake, and his face did glister as the Sunne, so that you could not easilie fixe your eyes vpon him. None of these things could mitigate the furie of the tyrant, but being more enkindled he gaue iudgment that Blase should be beheaded, and with him two yong men that were sonnes to one of the women that had bene martyred, for they had openlie confessed themselves to be Christians. The blessed man was led to be beheaded. He fell to praier and desired of God, that if anie in his name or taking him for intercessor requested help of his maiestic for anie disease in the throte, that he would grante him remedy. Sodeinlie there apered a splendent cloud ouer the saint, from which issued a voice that was heard of all the standers by, which said: God hath heard thie praier, and hath granted thie request. Then was the blessed Martyr beheaded, with those two yong men; His bodie was buried by certaine godlie people in the citie of *Sebast*: where God by his merits sheweth manie miracles. The Church celebrateth the feast of S. Blase on the third of Februarie which was the daie of his Martyadome, in the yeare of our Lord 289. and in the raigne of *Dioclesianus*. *Vsuardus* putteth the Martyrdome of S. Blase; on the 15. daie of Feb. of him speaketh *Beda* and manie authors of Martyrologies,

The life of S. Agatha Virgin and Martyr.

Cap. 3.

THe bridgerome talking to his spouse in the Canticles recounteth the graces, and excellencies that she hath; and among other he saith. Our sifter is litle and hath no breastes. The holie Ghost speaketh in these wordes of the Church, whom he meaneth vnder the name of Spouse. VVhich Church before the coming of the holie Ghost, was litle in number of persons, and had not breasts; that is to witt. Had not manie that preached, or spread her milke or doctrine in abundance. That which is spoken here by excellencie of the Church, we maie attribut to a principall member thereof sometimes. This wee maie saie of the glorious S. Agatha, to witt: that she is litle and hath no breastes, which redoundeth to her great excellencie, for that she lost them for Iesus Christ. Trew it is that the whole bodie of Christ

Christ at this time, doth shine more clere in heauen then the Sunne, but indeed his woundes and blowes do shine most of all, for they be Iacincts, and Rubies, set in the finest gold. The same maie we saie by his saints. The members of their bodies which were perticulerlie tormented, shalbe in heauen more resplendent then the other parts of their bodie. That saints which shalbe beheaded, shall haue about his necke a coller of beauious pearles. They that be stoned to death, shall haue stones turned into precious stones, So cometh it vnto S. Agatha. Her breastes being disfigured, her breastes in heauen shalbe the fairest that is. For the excellencie and godlines thereof, we maie saie of her, that which the bridgrome said of his spouse, Our sister is litle and yong; and hath no breastes. The life of this glorious saine was written by Si: metaphr: in this manner.

DECIUS who was a great persecutor of the Christians (being Emp: of Rome) sent into *Sicilia* a proconsull called *Quintianus*, with comission: to search out the Christians with al diligence, and to make them either to sacrifice to Idolls, or to put them to death. *Quintianus* being arrayed in *Sicilia*, had notice of a blessed Damofell called *Agatha*; who was of a noble stock, riche, and surpassed in beaurtie all the damofells of her time. *Quintianus* was enamoured of her and more ouer was desirous of her riches. He came to the knowledge that *Agatha* was a Christian euen from her childe hood. This seeming to him a good meanes to obtaine his purpose, he caused her to be put in prison in the cittie of *Catania*. Hauing her thus in his power, he deliuered her to one *Aphrodissa* a baude, who had nine daughters that were all curtisans. She vsed all the meanes possible, to bring *Agatha* from her purpose, both of Christianitie and Chastitie, and in especiall she laboured to perswade her, to loue the proconsull, and to satisfie his pleasure. To whom *Agatha* said. My hart is settled, and founded vpon a firme rocke: that is, *Iesus Christ* sonne of the liuing God, and therefore be assured, that neither thie words nor promises, nor the threatninges of the Iudge, can cause me to change my determination. *Aphrodissa* went vnto *Quintianus* and said vnto him. The Iron and stones would sooner become soft and pliable then this maid will leaue her Christianitie and encline to loue thee. I haue made great offers in thie behalf, of Iewells, of Chaines, of rich aparaile, and she maketh as smale estimation thereof, as the earth she treadeth vpon.

When *Quintianus* vnderstood it, he caused her to be brought before him and said vnto her: Damofell, of what lignage art thou? The Saint answered; I am well knowne in this cittie and in all the kingdome, to be of a noble and honorable stock. If it be so said the Iudge whie doest thou the deedes of a seruile slave? It is no great matter said *Agatha*, if I do the deedes of a seruant, for I am indeed the hand-maid of *Iesus Christ*, yet I would faine knowne of thee, what be those deedes for which thou reputest me a woman slave. *Quintianus* said. To despise the gods and to vse the superstition of the Christians I Iudge to most base and seruile. Therefore thou must determine, either to sacrifice to the gods, or els to suffer grieuous torments, *Agatha* said: doest thou call *Venus* and *Iupiter* thie Gods? Let thie wife be such an one as *Venus*, and be thou like vnto *Iupiter*.

The

These wordes displeased *Quintianus*, wherefore he beckened to the officers that they should buffet the blessed Saint. Although they disfigured her face, yet was she not troubled; for as it were smiling she turned to the Iudge and said: I mar-
 uelle much of the *Quintianus* that accountest thy selfe a wise man, and both thou
 and thy wife be ashamed to be likened to the Gods whom you adore. If they
 deserue to be adored, be not ashamed to be likened vnto them; and if they de-
 serue not to be adored, or if thou hast reason to be ashamed of them, then wishe
 not me to adore them, for I will rather indure all the torments thou canst in-
 uent. If thou cast me among wild beastes, when they heare the name of Iesus
 they will be pacified. If thou cast me in the fyre there will come a dewe from
 heauen that shall refrethe me. Put me to what torment thou please, for the ho-
 lie Ghost that dwelleth in me, will deliuer me from euerie one of them. *Quint*:
 was quite confounded hearing the reasons, and seing the constancie of *Agatha*.
 Yet comanded he that she should be led into prison, whether the Saint went
 as comfortable, as if she had bene bidden to a sumptuous & plentiful banquet.

The next daie the Iudge comanded that she should be brought to his pre-
 sence againe. He first caused her to be stripped naked, and then to be laid vpon
 the rack, where she remained hanging by the armes from the ground with
 certaine cordes tyed to her feet, with the which they haled her, and not con-
 tented herewith, they beat her with rods and hooks of Iron, that did so teare
 her bodie that it was couered ouer with blood. While the valiant damsell was
 in this torment, she said with a comfortable voice; the pleasure that one hath
 to see the person that he long desireth to see, the content that one feelth when
 he findeth great treasure, the same pleasure and content, find I in this torment.
 The corne of wheate cannot be cleane, except it be much beaten out of the
 strawe, Fanned, and winowed. My soule cannot enter into heauen with the
 crowne of Martyrdome, if first my bodie be not tormented by the hangman.
Quintianus comanded, that these same hookes of Iron should rent and teare her
 breastes, and lastlie to cut them quite of. The blessed Virgin hauing suffred these
 tormentes, spoke to the tyrant with an inuincible courage, and said: Thou im-
 pious and cruell man, art not thou ashamed to torment a woman in that place
 from which thou suckedst the milke of thy mother? *Quintianus* answered not a
 word, but sent her back to prison, all stained and bathed in her owne blood.
 He set a watch that none should cure her, nor giue her anie sustenance to com-
 fort her.

God who permitteth his seruants to suffer paine, but not to perishe; sent the
 Apostle S. Peter in the forme of an old man to heale her. When he came he said
 to the Saint. This foolish man *Quintianus* hath tormented thee, but thou hast
 tormented him much more, with thy discrete, and aduised answeres. I am
 come to cure thee and to heale thy breasts; let me see them (if thou please.) The
 virgin not knowing who he was, said: I did neuer looke for anie humane help;
 I haue neuer vsed anie medicines; and hauing nowe but two daies to liue, I will
 not do

not do that which I neuer did. Daughter said the olde man I am a Christian; thou needest haue no suspēct, nor iealousie of me. I haue not anie feare or suspēct said she, for I am so wounded that none will lift vp their eyes to looke vpon me which anie euill intent, and I am more assured of the becaule of thine old yerres. I giue thee thancks for thie goodwill, and for this coming to visit me, but as for the curing, I will thinck of no other but my Lord *Iesus Christ* for my phisition; & if he please to speake the word I shall be whole. Then the old man looked merillie, and smilinge said to her. Daughter I am *Peter* his Apostle; he hath sent me to thee, and in his name thou shalt be whole. The old man with theſe words vanished awaie, and blessed *Agatha* found her breast and all the rest of her bodie whole & sound, for which she gaue great thancks vnto God. There appeared also in the prison a great light, which so terrified the watchmen, that they fled and leſſe the dore open. The other prisoners that were there praied the Saint to flie, for that she was loosed from her bondes, and for that by her meanes the dores were opened. The Saint answered: God would not be pleased if I should desire to looſe the crowne of martyrdom, & put the watchmen in danger.

Quintianus caused S. *Agatha* the third time to be brought before him for that he vnderstood she was not dead: and the coming he said. Howe long wilt thou continewe in thine obstinacie? nowe resolute at laſte, that thou sacrifice to the gods, or els prepare thie ſelf to endure greater torments then yet thou haſt ſuffered. *Agatha* answered: thie wordes be vaine, & both the comandements of thee and of the Emp: be wicked, and full of iniquitie. Who ſhalbe ſo fooliſhe and ſo void of vnderſtanding, as to adore & demand aid of ſtones to no end, and leaue the aſſiſtance of *Iesus Christ*, that heareth and helpeth thoſe that call to him as you maie ſee by mee? *Quintianus* was much amaſed to ſee *Agatha* whole: wherefore he ſaid; Come tell me who hath healed and cured thee? I haue told thee ſaid the ſaint. that it is my Lord *Iesus Christ*. Then ſaid the proconſull. Ah ſhameles creature, whie art thou ſo bold to name that name in my preſence, which I ſo much abhorre and deteſt? continuallye you ſhall heare it ſaid *Agatha*; for I beare it in my hart, & therefore, you ſhall heare it often out of my mouth, praizing & glorifying the ſame. Then *Quintianus* raging like a cruell Tyger ſaid: we ſhall ſee ere long if thie God can deliuer thee out of my handes. He comanded a great fier to be made, and they laide her flat vpon the ground, & mingled among the coales broken tyſeheardes; then ſtripped they the Saint, & tumbled her oftentimes to & fro vpon it. This was a cruel torment for they wounded all her bodie, and the raging fier pierced euen vnto her bowells. The great ſtore of blood that iſſued out of the bodie of *Agatha*, was not yet ſufficient to end her life.

About that time was a great erthquake ouer all the cittie, which tumbled downe part of the houſe wherein the Saint was tormented; in which ruine two great friends to *Quintianus*, the one called *Siluinus* and the other *Falconius* periſhed. All the cittie was in an uproare; and the people ran to *Quintianus* crying that this came to paſſe for the crueltie that he vſed to ward *Agatha*, and they

threatened him death if he tormented her anie more. The proconsull being whollie confounded and terrified, seing on one side the earth quake, and on the other side the enraged people, he caused the virgin to be caried backe to prison, where she being in great extremitie, presentlie fell in praier to almightie God, and said: ô Lord my God that hast created and kept me from my infancie that I should not offend thee, and in my youth thou hast aided me with manlie courage and hast granted me grace not to let my affection on this world, and hast kept my bodie from all filthie carnallitie; thou that hast giuen me strength to ouercome the torments of this cruell tyrant, making me patientlie to endure the fier, the Iron, and the prison; I desire thee ô Lord to receaue my spirit. It is now the highe time for me ô Lord to leaue this world and to come to enioye thie mercie. Which when she had said she yelded vp her spirit to God, on the fifth of *Februarie*. on which daie the Church celebrateth hir martyrdom, which was in the yeere of our Lord 253. *Decius* being Emp: The bodie of this saint was buried honorably.

It hapened that the bodie being nowe in the sepulcher, in the presence of them that had accompanied her which were a great multitude, came thither a beautifull yong man, and well aparailled; among the rest of the companie; who laid a stone vpon the sepulcher of the blessed saint, in manner of an Epitaph, in which these wordes were seene to be ingraued. *Here is buried the bodie of a blessed soule, honour of God, and libertie of the countrie.* This being done, he departed awaie and such a man was seene no more. Wherefore they assured themselues that he was an angell sent by God, to bestow vpon the bodie of S. Agatha, part of the honor that her soule inioyeth and possesseth in heauen.

Metaphrastes saith: that saint Agatha was borne in *Palermo*, a cittie on the sea coast of the same Ile of *Sicilia*, and that from thence *Quintianus* caused her to be brought prisoner to *Catania*. Moreouer he saith: that *Quintianus* after the death of S. Agatha, would haue gone to *Palermo*, to confiscate and seale vpon her goods and possessions, which were verie great: and that he being on his iorney and passing ouer a ryuer he fell from his horse, who strack him with his heeles, that he soncke him to the bottome. You shall seldome see the too cruell and too rigorous Iudges euer come to good ende: although they make a shewe of zeale of Iustice. For as S. *Iohn Chrysostome* saith: if a Iudge should haue anie fault, he should lesse offend God in vsing to much mercie, then to much cruellitie. God is as iust as he is mercifull, neuerthelesse, he reioyseth in mercie, which God grant that he shewe to vs all. Amen. Of S. Agatha writeth *Beda*, *Vsuardus*, and *Ado*, Archbishop of *Treuers*. Out of whom I haue taken some of these thinges, and ioyned them to *Metaphrastes*. *Bar*: saith she died. 254.

The life of S. Dorothee Virgin and Martyr.

Saint Iohn the Euangelist recounteth that the princes of the priests sent certaine to take Iesus Christ. They that were gone to take him found him preaching; wherefore they stayd to here him. It seemed to them that his doctrine was so good and he taught so soundlie, that they not onlie tooke him not, but also affecting him returned publishing among them all his commendations. The like hapened to the diuell that was impatronised of a Tyranicall persecutor of Christians called Sappritius. For desirous to make a prae of the soule of a blessed Damosell called Dorothee, he sent to her two women apostataes that of Christians were salne to Idolatrie, that they might induce her to do the same. But it fell out contrarie to their expectation, for whereas they thought to bring Dorothee to their insidellitie, she contrariwise conuerted them to the faith of Christ Iesus, and they were for the same faith put to death afterward. The life of this Saint collected out of Saint Hódore, Eusebius Cæsariensis, Beda, and other authors of martyrologies was in this sort.

Sainte Dorothee was borne in Casarea a cittie of Cappadocia. She being yet a little child excersised herselfe in the worcks of a trewe Christian woman as indeed she was. She was so discrete and aduiled that manie men enuied her for that they sawe her surpasse themselves so farre. They that knewe or sawe her glorified God, that had made a creature of such perfection: for though she were wise yet she was with all humble, and though she was faire, yet was she vertuous and honest, whereby her good report was spred in everie place. At that time the Catholique Church sustained a cruell persecution vnder Dioclesianus. One of his ministers called Sappritius as cruell as himselfe hauing notice of Dorothee, forthwith went into the cittie of Casarea, and caused her to be apprehended and brought before him.

Dorothee stood with her eyes fixed on the ground, (but her thoughts were on hie with God, to whom she praied.) The president said vnto her: what is thie name? she answered: Dorothee. Sappritius replied: I haue caused the to be brought hither, for that thou shouldest cleere thie self of an infamie, (for the Emp: is informed that thou art a Rebelle) which maie be done if thou wilt obay his comandement and sacrifice vnto the Gods. Dorothee answered; the Emp: of heauen hath comanded me to adore him onlie, and not the Gods that haue made neither heauen nor earth. Iudge you, who is most fitte to be obeyed, the Emp: of heauen or the Emp: of earth. The president said to her; Leaue these reasonings, and if you will returne home sasse, and sound, and with credit: Sacrifice to the Gods. If

you do otherwise, prepare your self to suffer torments. *Dorothie* answered; I will not sacrifice vnto them, and litle do I feare the torments which thou threatnest, and which endure but a smale time. I feare more those torments which shall endure for euer, to which I shalbe put assuredlie if I followe thie counsell. The president seeing the constancie of the yong woman, and that wordes did not preuaile with her, determined to come to deedes. He caused her to be bound, and pulled vp with a Pulley and so to hang. When the virgin sawe her self in that estate, and that euerie one wondered at her, she said to the tyrant: It seemeth that thou wilt ielte with me, that which thou wilt do, do quicklie and finishe my torments: other wise it is not possible, that I should see that I so much desire and couet. What desire you to see said the president: I desire said she to see *Christ* my Lord, and the sonne of God. Where is this *Christ* said the Iudge? *Dorothie* answered: In that he is God he is in all places, and in that he is man he is in heauen at the right hand of his father, in that happie countrie where there is neuer anie winter, but continuall spring time, there be alwaies floures, Lillies, and Rosès, there be fruites delightfull to see, and delicious to taste, there be fountaines and Riuers, with all other recreations, all which the soules of the iust which be in the companie of God do possesse. Thou shalt be partaker of all these things *Sapritius* if thou wilt be a Christian. The iudge was afeard that some of the Idolaters would be in loue with this contrie which *Dorothie* comended so much, and forsake the sacrifice of their Gods, Wherefore he caused her to be taken from the torment, and sent to two sisters which were called the one *Chriseleta*, and the other *Caliste*. These women had before bene Christians, and for feare of torments they had denied the faith. To these two women *Sapritius* said; you knowe what fauour and benefitts I haue shewed vnto you for that you haue forsaken your faith, and haue sacrificed vnto the Gods, greater shalbe your reward if you procure this damosell to do also as you haue done. The two sisters profered themselues to do all that laie in them.

They perswaded *Dorothie* to do as they had done, and to saue her life; to consider howe the Christians were persecuted and howe their liues and goodes were taken awaie, but the Gentiles were in a happie estate. The Saint would not suffer them to speake anie further, but tooke occasion of these wordes to reprehend them sharplie of that which they had said, It well appeareth (said she) that you be women, and that you be blind, In that which nowe you saie, and that which before you haue done. In this you seeme to be women, that for feare of death you haue forsaken the trewe life. And blind you be, in that you haue adored the Idolls which is vtter darknes. Therefore if you consider it well, you shall find that they be nothing but stocks and stones, and that they represent people in that they were men were wicked and vicious; you will not saie I growe, that anie can be allowed for a God wherein maie be noted vice or wickednes; If you saie that the Christians be in euill estate, and the pagans

Pagans prosper; by the same reason you maie conceaue that it goeth well with the Christians, because they be not decciued, and with the Pagans it goeth euill and they do erre, because there is another life in the world to come. And he that in this hath content in his owne desires, shall not haue it in the other, but tormentes euerlastinge.

These and manie other thinges did *Dorothee* speak vnto the two sisters, which was so effectuell, that she made them to change their opinions; and brought them so farre, that they said: If they hoped to obtaine pardon by *Christ Iesus*, they would returne to be Christians, although they should loose their liues. What? (saith *Dorothee*.) If he will pardon you? There is not a thing that pleaseth him more then to be mercifull, and the greater the sinnes be which he pardoneth, the greater demonstration doth he make of his mercie. When *Christeta* and *Caliste* heard this, they fell downe at the feet of the Saint and with teares desired that she would praie vnto God for them. She being verie glad to haue made so good a gaine fell on her knees, and lifting vp her eyes and hands to heauen, said; My God that saiest that thou willest not the death of a sinner, but rather that he should be conuerted and liue, and that there is such ioye in heauen for the conuersion of a sinner. I desire thee that thou wouldest vse mercie toward these thy two creatures, which the diuell hath stolen out of thy flocke; bring them backe againe into thy sheepfold; remember that thou sheddest thine owne blood for them; haue regard vnto the anxiety and affliction that tormenteth them, and that it is thy handmaiden *Dorothee* that praieeth for them. While she was saying these wordes, there came messengers from the tyrant to bring them before him.

They went all three together, and when they came before the president he called the two sisters aside and said vnto them, what? is *Dorothee* yet resolved to sacrifice vnto the Gods. They answered that they were sory for that themselves had done, and confessed that they had thereby put themselves in danger to endure eternall torments, seeking to shyn these torments which are temporall and passe awaie quicklie. When *Sapritius* vnderstood this, he rent his garments for verie anger, and raged like a Lyon. He comanded them to heat a great furnace, and to bind the hands of the two sisters backwards toward the shoulders and then to throwe them therein. When the officers would haue cast them into the furnace, the women called vpon God, desiring him to accept their sacrifice which they here made of their liues, and that he would pardon them the sinne that they had committed. So confessing *Iesus Christ* they were martirised.

Dorothee reioysed much hereat, and the Tyrant fretted and chafed for anger, and comanded her to be stripped, and hoisted alofte with the pully, and to be drawne by the feet more cruellie then at the first. They racked out the members and ioints of the Saint the one from the other, yet she shewed a cheerfull countenance. *Sapritius* demanded why she was so ioyfull being in torment. She answered: I reioyse because God hath recovered by my meanes, the soules which

the deuill by thy meanes had gotten into his power. Therefore I desire thee to be earnest in tormenting me, that I maie attaine their companie the sooner. *Sapritius* caused them to light certaine torches and to hold them to her sides that might burne and consume her intrailles; but the more the torments increased the lesse account the Saint made of them that tormented her. The Tyrant caused her to be taken from the racke, and manie buffets to be giuen her on the face, because she should not shewe so pleasant a countenance, but she said; chastice this face of mine hardly that hath made much warre against me. The officers that tormented her were nowe tyred but she was not wearie to endure the torments, for still she shewed more content and ioye. The Iudge was ashamed to heare her wordes, for they displeased him more then his torments did displease or discontent her. Then being tyred, but not satiated with her afflictions, he pronounced the sentence against her that she should be beheaded. She receaued the sentence ioyfullie, yelding thancks to *Iesus Christ* that had nowe called her to her heauenlie marriage.

While they led her to her Martyrdome, she passed neere where a learned Doctor of the lawe called *Theophilus* stood. He hauing heard her saie that where *Iesus Christ* was there were alwaies Lillies, Roses, and Fruicts, and the Saint saying that she went to possesse them said to her in derision; I praie thee *Damofell* when thou art in the countrie of thy Spouse, send me some of the Roses, and of the Apples that be there. It was nowe the moneth of *Februarie*, at which time neither Roses nor Apples are to be had, and he making this request did it onlie to deryde her. Yet *Dorothee* answered him that he should haue his request. Being come to the place of execution the Virgin desired them to suffer her to make a short praier, which they graunted. Hauing finished the same there appeared before her a verie beautifull yong child that had a basket, in the which were three Roses, and three goodlie greene Apples. The Saint said vnto him. Go to *Theophilus*, and tell him from me that I send him that which he required. Then was *Dorothee* beheaded, & her soule wē into the ioyes of heauen.

In this meane space *Theophilus* was scoffing & laughing at the promise of the Saint, telling the same vnto the other officers of the president, when behold their came before him a beautifull child that desyred to speake a word with him. *Theophilus* wondred not onlie at the beautie of the child, but also at his witt, and good maner, that knew in such sort to delyuer his message, and cheiflie when he said that *Dorothee* to keepe her word had sent him those Apples and Roses, gathered in the Paradyse of her Spouse. *Theophilus* receaued the present, and the child vanished awaie, shewing cleerlie that it was an Angell of God. *Theophilus* being amased and astonished, said: trewlie *Iesus Christ* is God, & there is no other God but he. They that were present hearing his wordes did wonder much, for euerie one knewe that he was aforetime a great enemy to Christians. The president cōfounded which this accident, asked the Doctor what he meant by saying so: and he told him. Then he threatned to put him to death if he talked

he talked of anie such matter, or refused to adore the Gods. *Theophilus* affirmed that he was a Christian, & that he would no more worship the Gods made of wood and stone. One the outside of whom the spiders made their webs, & in the inside the rats made their nests, & that they were dombé and could not help them that adored thē. Moreouer, he alledged manie reasons against the Idolls, so that manie gentiles were readie to blaspheme their Gods, and to be made Christians.

Sap: to preuent that, and seing the constancie of *Theophilus*, caused him to be tormented vpon the Racke, which hoisted vp the person alofte from the earth and made him hold his armes in maner of a Crosse. *Theophilus* being in this case said; Nowe I maie trulie saie that I am a Christian, since they haue laid me in the maner of a Crosse as my Lord *Iesu Christ* was. The Iudge comanded them to pull of the fleihe of his sides with certaine hooks of Iron, and while the officers pulled of the fleihe of his whole bodie in this sort, that the blood powred downe from euerie part in abundance, the Iudge said vnto him: O miserable *Theophilus*, haue compassion of thy bodie. *Theophilus* answered; miserable *Sap*: haue compassion of thy soule. The Martyr was brought to such extremitie, that it seemed impossible he should haue anie blood in his bodie he had shed so much, yet he was as comfortable as if he had enioyed the greatest consolation in the world. Wherefore the president caused him to be behedded. The good *Theophilus* receiued his death giuing infinite thancks vnto God for calling him to labour in his vineyard at the cleuenth houre, hoping neuertheless to be rewarded equallie with them that had laboured from the morning by the mercie of our Lord God, whose name be praised in all his creatures for euermore. Amen. The Church celebrateth the feast of S. *Dorothie* on the 6. of Feb: which was the daie of her Martyrdome, in the yeare of our Lord as Bar: saith. 304. in the raigne of *Constantius* and *Galerius*.

The life of S. Appollonia Virgin, and Martyr.

T He highe & mightie King *Dauid* saith; that God chastiseth sometime the sinners, and breaketh their chaire bones. The duell seing that, & thincking it a shame for him, procureth the same to the iust men, wherefore he perswaded some of his seruants to pull out the teeth of S. Appollonia. whose life was written by *Dionytius* Bishop of *Alexādria*, and recounted by *Eusebius* Cæsariensis in his Ecclesiast: historie, in this maner.

9. FEB.

AT such time as *Decius* the Emperour moued the persecution against the Church, he sent into *Alexandria* a Tyrant that should most cruellie persecute the Christians. There was taken among others a mayden called *Appollonia*, whose life was an example of vertue in that cittie. When she was taken they perswaded her to adore the Idolls. She denying so to do, they first pulled out all her teeth, & for that this was not sufficient to make her yeald, they kindled a great fier and threatned to throwe her aliue into the same, if she

it the would not adore and sacrifice vnto their *Idolls*. The Saint stood in a studie a while; and one a sodaine escaped out of the handes of them that held her, and threwe her self into the fier where presentlie she was burned. All that were present were astonished at it, that the maid virgin should be more diligent to offer her self to death, then the executioners should be to giue it her. This Saint is Aduocate and called vpon, for the toothake.

You must here vnderstand, that the killing of a mans self as *Sampson* did, and the casting of ones self in the fyer as this Saint did; speaking absolutelie; is not lawfull, neither maie it be done. For none is Lord of their owne bodie, but with the licence of God, who is Lord of all. Therefore Saint *Austen* saith; when we read of *Sampson* that he killed himself, and of certaine holie women that did the same to prelerue their chastitie, we must entrend that they did it by the particular instinct of the holie Ghost. So also this Saint because she had such licence giuen her by God in that space of time that she stood studying, and musing what she ought to do, did not sinne in casting her self into the fier, into which the officers had shortlie after cast her, but did a magnanimous, heroically, and valerous acte. That it is so, you maie see plainlie for that the Catholique Church doth honour her as a Saint, and celebrate her martyrdome on the 9. daie of Feb: which was in the yeare of our Lord 252. and in the raigne of *Decius*. Bar: saith in the 7. of Philip.

The life of S. Valentine Martyr.

14 FEB.

THe difference betwene the valiant and the rashe man is this. The rashe man venteth and putteth his life in perrill for euerie occasion that offreth it self, but the valiant man will not aduenture himself nor put his life in danger, but for matters of importance. As to defend the honor of his God; his owne honor, or for his countrie. This being so, the name of valiant agreeth well to the glorious Martyr. S. Valentine; for he offred his life and lost the same for the honor of God. His life we gather out of Beda, Vlsuardus, and other authors of Martyrologies, in this manner.

CLaudius the second that gouerned the Romane Empire, had in him some good partes as being a good Iustice. So had he also diuers euill quallities, and cheiffie that he was an Idolater; and gaue consent that in his time the Christians might be persecuted. Neuerthelesse, this was not his owne worke, but was caused by his ministers, Proconsulls, Gouvernours, & Viceregents of countreies; which in the time of the former Emperors did put the Christiãs to death, and the confiscation of their goodes they did imbecill, and get into their owne handes, to their owne vses. Wherby it came to passe, that they had a desire still to persecute the Christians, although the inuentors and deuisors of the persecution were deade.

At the time that *Claudius* remained in Rome (whose government; was verie short,

short, & the time that he reigned he spent in diuers warres) there was brought before him certaine Christians one of which was *Valentine* the Priest a man of great holines. When he was brought before the Emperour he was accused that he was a Christian, and that he was an enemy to the Emperiall crowne. Whereupon the Emperour said vnto him: I praie thee tell me plainly, wherefore wilt not thou be our friend? Wherefore dost thou keepe companie with them that by their vaine religion be enemies to our person and to our state; It is told me that thou art a wise and discreet man, this that thou dost, is the deed neither of a discreet, nor well aduised man. *Valentine* answered: O *Cesar*, if thou knewest the gifts of God, and wouldest leaue this vanitie to worship Gods of wood and stone, and wouldest confesse one God Father Omnipotent Creator of heauen and yearth; and *Iesus Christ* his sonne with the Holie Ghost three persons but one onlie God, not three Gods; Without all doubt thy Empire and rule would be more prosperous, fortunate, and endure longer.

A Doctor that was there with the Emperour stepped in and said: Thou saiest *Valentine*, that thy God created heauen and earth, what thinck you of our Gods *Iupiter*, and *Mercurie*? *Valentine* said: I thinck they were men that spent their liues in pleasures, dishonesties, adulteries, and in other vices, not fitt for good men much lesse for Gods; Inquire of them that knewe them, Read the bookes that the authors of their histories do write, and you shall see that the wordes that I speake be trewe. Then spoke the Doctor with a loud voice and said: This man hath blasphemed our Gods, and grieuoullie offended our commonwealth; wherefore he is worthie to dye. The Emperour tooke the wordes of *Valentine* in another sence, (but he neuer altered his countenance nor showed anie passion) and said vnto him: If Christ whom you worship be God, it is fitt that all we knowe what he was; What life he led; What doctrine he taught; and what end or death he made; To all this *Valentine* made answer, and yelded a reason why God was made man; In what sorte he conuersed among men; he talked of his life; of his miracles; of his doctrine; and shewed the cause of his voluntarie death; of his resurrection, and of his ascension into heauen. *Valentine* said all this with such a grace, that the Emperour and all that were present tooke an affection to him; and shewed an inclination as though they would be Christians. Which a gouernour called *Calphurnius* perceiuing, exclaimed with a loud voice: Take heed you Romanes what you do, for *Claudius* our Emperour hath suffered himself to be deceiued with false doctrine. Consider with your selves if it be lawfull for vs to forsake the worshipping of our Gods which we haue alwaies till this time adored; and nowe to worship one that was Crucified. The Emperour doubted that this speech would cause some uproare or tumult among the people, wherefore he commanded the same

Calphurnius to heare the cause of *Valentine*, and to determine thereof with indifference. The gouernour seeing the *Emperour* to haue an inclination toward *Valentin*, (for that he would not incur his indignation) committed the cause to his lieutenant called *Asterius*, and said vnto him; Use all meanes possible by good wordes and promises to alter this mans mynd, that he maie be brought to adore our Gods; and if you cannot bend him by that meanes proceed against him with all rigour.

Asterius led him to his house where he had one of his daughters blind, for whom *Valentine* made his praier vnto God, & she was perfectly cured. Whereupon *Asterius*, his wife, and all his familie, were conuerted; and *Valentine* did baptise them, after he had instructed them (three whole daies) in the Christian faith. This thing could not be so secret but that it came to the eares of *Claudius*, who doubting that the senate would renounce their obedience to him if he fauoured the Christians, caused *Asterius* with all the Christians that were in his house which were manie, (for diuers were thither assembled to heare the heauenlie exhortations of *Valentine*) to be martirised, with diuers sortes of tormets. The Martyrdome of *Valentine* was thus; they bet him with certaine knotted staues, and after they cut of his head. On the 14. of Feb: in the yeare of our Lord 271. the aforementioned *Claudius* the second being *Emperour*. The Church celebrateth the feast of S. *Valentine* the same daie that he was martired.

The lifes of SS. Faustinus and Iouita Martyrs.

15. FEBR.

THe soules of the iust be in the hands of God (saith Salomon) as if he would saie, God beareth the soules of the iust in his hand as if it were a nossegate of floures; and all the time they be in this world he changeth them of times from on hand to another. Sometime he setteth them close to his face, that is, when he giueth them a tast of heauen; Sometimes he putteth them vpon his head, and for that it is full of thornes they remaine wounded; and that is, when they are persecuted. He sheweth them also vnto one Angell or another in heauen, and to one Saint or another in earth also; He beareth them from one part of the earth vnto another, that euerie one should see and take example by them. Hereof it cometh that God permitted these iust men, *Faustinus*, and *Iouita*, to go thorough diuers citties of Italie, sustaining therein diuers persecutions and torments for the loue of Christ, by which the Christians were verie much edified, and the gentile Idolaters put to shame and confusion. The lifes of these two Saints gathered out of *Ado*, *Beda*, and other authors; and related by *Lau: Surinus*, was in this maner.

Faustinus and *Iouita* were borne in *Brixia* a cittie of Italie. They were brethren not onlie in blood but also in the manie vertues that they vsed euen from their infancies. There was at that time a man of great holines called *Apollonius* Bishop of *Brescia*, who hauing notice of these two brethren, made *Faustinus* that was the elder Priest, and *Iouita* a Deacon. They excersised these their offices ver-
tuouslie

tuoussie to the great profit of soules. *Faustinus* hauing studied the sacred Scripture, preached the word of God to the people with great seruour, and with his wordes conuerted manie people to the faith.

The diuell who enuyed his good worke, laboured to hinder the same, to which effect he vsed the help of a most cruell man called *Italicus*, who was a deadlie enimie to the Christians and was gouernour of *Toscana*. He hauing knowledge that the *Emperour* was going to *Brixia*, went to meeete him on the waie; and being come before him he said: Inuincible *Cesar*, looke well to thy Empire, which is in danger to be lost. Why so said the *Emperour*? *Italicus* said: there be two men borne in *Brixia* whose father is a *Senator* do cause it. These preach not onlie Christ saying that he is God, but also that he ought to be adored; and almost all the cittie followeth their wordes, worshippeth their God, and despiseth ours. If this euill be not staid; soone will the memorie of *Iupiter* protector of the Empire, and the Empire it self perish, and be extinguished. The *Emperour* commanded that atwell the two brothers as all other Christians that could be found should be apprehended; and if they refused to sacrifice to their Gods, that they should be put to death.

Italicus hauing obtained this comilsion went speedilie to *Brixia*, and caused the two brothers to be taken; Although that they were firme and constant in their religion, yet he durst not proceed further against them, because the Saints were of a great parentage, and for that the greatest part of the people did highelie fauour them. Wherefore he put them in prison and attended the *Emperours* coming. When he came to *Brixia* he caused them to be brought before him and said: Tell me, do you knowe anie other God that is more illustrious or more noble then the Sunne, or that hath anie more cause to be worshipped then he? *Iouita* answered: We worship one onlie God Creator of heauen and earth, and that created the same Sunne that thou (O *Emperour*) adorest. To this Sunne he gaue charge to giue light in the daie, as also he appointed the Moone and the Starrs to shine in the night. The *Emperour* said: It were better for you to submitt your selves to our will, and to adore the Gods which we worship, by this meanes you maie retaine the priuiledge of your nobillitie, and possesse still your riches and heritages that you haue from your ancesters. Where by doing the contrarie, you shall loose all the thinges abouenamed and your liues withall. Then said *Faustinus*: of smale importance to vs is our nobilitie, and litle auileth vs our riches, for if we do as you command vs, we shall loose our soules. Do as you thinck best O *Cesar*, for your authoritie extendeth no further but to the outward man, of which we make smale account so our interior man be secure.

The *Emp*: caused them to be led before a statue of the Sūne, which was all guilded ouer, and his head was circled with beames of pure gold. Then said he to the Saints: Behold and looke vpon the maiestie and beautie of this God,

and iudge if he be not worthie to be adored? We shall see that anone said the Saints, and falling to praier, they worshipped and adored the God of heauen. In the time of their praier, the statue of the sonne became most filthie and foule, and the beames of gold looked as blacke as coles: The Emperour was much terrified to see the strange mutation that came to the Idoll, and he commanded the Priests and Ministers of the Idoll, to drawe neere thereto, and to see what the matter was, who as soone as they touched it, it fell to the ground like dust. Then said *Faustinus* to the Emp: O *Cesar*, see if we haue anie reason to worship such Gods that turne to dust? The Emperour enkindled with choller and indignation, sentenced the Saints that they should be cast among the wild beastes to be deuoured. Foure Lyons were let out against the Saints which did them no harme, but lying on the ground before them, licked their feet. Then they let out against them certaine Leopards, and laslie, certaine fierce Beares, whose sides they singed with kindled torches, that being vexed with the fier they might be more cruell against the Saints. But it happened otherwise then they expected; for the Beares and the other beastes neuer touching the Saints turned about, and ranne vpon those that would haue forced them vpon the Saints, and killed diuers.

There was in that place certaine priests of *Saturne*, who affirmed that that God had deliuered (from the wild beastes) these two yong men, pitting, least so dying they should haue perished in their error. The Emperour hearing and beleeuing the same; willed the Saints not to be vnthankfull to *Saturne* that had deliuered them from the wild beastes. He caused the statue of *Saturne* to be brought in, that they might adore the same, and yeald him thancks for this benefite receaued. Although the blessed Martyrs said, that *Iesw Christ* had deliuered them, and that they yeilded to him infinite thancks; Yet the Priests of *Saturne* brought in their Idoll accompanied with much people, and among the rest there was *Italicus* that was the cause of their sufferings. As soone as the Priests and all the people were entered into the *Amphitheatre*, behold, the Lyons on a sodaine assailed them, and killed the Priests, and *Italicus* also, and manie other of the people that were slowe in flying awaie. The statue of *Saturne* laie flat on the ground embrewed with the blood of his ministers. The Saints commanded those wild beastes in the name of *Iesw Christ* that they should do no harme to anie other person, but to passe quietlie into the fields againe. All the beastes were obedient to their commandment, and went out by the same place where the priests came in, and passing thorough the middest of the cittie, they departed into the open fields without hurting anie other person, which caused manie to turne to the Christian faith.

The Emp: incensed to cruelltie more then before, sent the Saints back to prison, and the next daie he caused a great fornace to be made exceeding hott, and them

them to be cast into it. When the saints were in the fier they lifted their hands vnto heauen, and because the flame did them no harme, they songe Hymnes and praised God. The Emp: seeing that neither the beastes, nor the fier would do them anie hurt, cryed out in a great Rage and said: the blessed saints were inchanters, and that they did those thinges by art magick, but manie of the people said not so, for they seeing so great miracles were conuerted to the faith, and baptised by *Apollonius* Bishop of that cittie. Among these, one was *Calicerus* much fauoured and verie inward with the Emperour. When the Emp: knewethat he was Christian he put him to death. The Emp: perceiuing that the greater part of the people fauoured the two brethen; and doubting least their might arise some tumult and vproare in the cittie; determined to depart from *Brescia*, and to lead the saints to a place where he might torment them without anie suspicion.

The Emp: departed first, and went vnto *Millaine*, and gaue order that they should bring the saints thither. In which iourney they fastened much paine & trouble. Being come to *Millaine*, and brought to the Emp: presence, he said vnto them: you miserable caytiues you see that I haue taken you out of your cittie, that whereunto I perswaded you there, I perswade vnto you nowe also, to witt; that you would forsake this dead God whom you worship; and adore our Gods which be immortal. If you will not followe my counsell, prepare your selves to suffer the greatest torments that maie be inuented. The blessed martyrs replied: Sacrifice and Adoration belongeth onlie to *Iesu Christ*, which was dead, and is aliue, and sitteth at the right hand of the Father. As for your gods which you call immortal, be assured o *Cesar*, giue vs the greatest torments that you can, we will neuer adore them; for they be not gods but diuells of hell, and they cannot reward them that do adore and worship them with anie thing, but euerlasting fier and torment. These words moued the Emp: to great indignation, wherefore he caused the hands and feet of them both to be bound, and to be laid flat vpon the ground, which their faces vpward, and melted lead to be powred into their mouthes, that it might deprive them of their speech, and also of their liues. The officers were about to execute the Emp: will, but the lead would not enter into the mouth of the Saint, but boiled vpward so furiously, that it fell vpon the executioners, and burned them in diuers parts of their bodies.

The Tyrant was not Tyred with this, but caused them to be put vpon the Torture, and hoisted them vp alofte. Then he aplied to their sides certaine places of hott Iron, but the Saints made no shewe of feeling anie paine. The Emp: called aloud to bring Towe, Brimstone, and Oyle, in great quantitie, and laid it round about the Engine where the Saints laie, and put fier therto to burne altogether as if he would haue said. I care not for reseruing anie punishment or torments for anie other malefactors, so I maie destroye this people out of the world. This was the opinion that the Tyrants had of the martyrs, reputing

them to be the worst people in the world; but this was no greater marvaile, since the enemies of *Iesus Christ* iudged him to be worse then *Barrabas* who was a Thiefe, a Homicide, a Manqueller, and sedicious; when they said with a loude voice that he was more worthie to liue then *Iesus Christ*. These great torments which *Faustinus* and *Ionita* did suffer, were not sufficient to make them change their cheerefull countenances, but that they songe Himnes, and praised God in the midst of the fier, so that manie of the people present not regarding the Emperor cryed out aloud. *Great is the God of the Christians*. and manie also beleeued in him.

The Emp: remained in great confusion, and not knowing what to doe herein comanded them againe to prison, but for that he had occasion to go shortly to *Rome* his will was, that the Martyrs should be led thither also, who in all that voyage, yea, and in *Rome* also, did suffer much sorrowe and affliction. The Emp: being at that time much busied in the affaires of the comon wealth, gaue a comission vnto a gouernour called *Aurelianus*, that he should conuey them back to *Brescia*, and if they remained constant in their religion to put them to death. While these things were in doing Pope *Euaristus* who at that time held the seat of *S. Peter*, had good oportunitie to visit, to comfort, and to encourage them to suffer martyrdom for the loue of *Christ Iesus* with a willing mind. The two brothers were led backe againe to *Brescia* and were receiued in that cyttie with great ioye by *Apolonius* their prelate and by manie other Christians, who were neuer satisfied nor satiate with embracing them, and kissinge the skars & markes of their woundes which they had receyued on their bodies. At the last they were behedded neere vnto *Brescia*, a little without the gate as they go to *Crenona*. Their martyrdom was vpon the 15. of Feb. and the same daie the Church celebrateth it. It was in yeare of our Lord 119. and in the raigne of *Adrianus* Bar: saith. 122.

The life of S. Simeon Bishop and Martyr.

When the worthie king *Dauid* was most seruient in his praier, among other thinges that he requested of God this was one: Lord I beseech thee that thou wilt not forsake me vntill I be an old man, neither in myne old age. The prophet would not saie that he should haue care of him & then leaue him, but that cheiflie he would helphim at that time, for then he had as much need as at anie time before, and mens strength failing, they haue more need of assistance from God. The same praier we maie thinck *S. Simeon* that came of the familie of *Dauid* made, for the which, and for that he was a Christian he endured manie great torments, and lastlie death; being of the age of 120. yeeres, makinge all them that were present at his martyrdom to be astonished, & amased, who thought it impossible that a man of so great yeres. could suffer and support so great a martyrdom as he endured. This was the fauour giuen him by God which he had requested. His life written by *Eusebius Cesariensis* *Egesippus*, and *Vsuardus*, in this manner.

After

After the death of *S. Iames* the lesle surnamed the *Iust*, that was Bishop of *Ierusalem* (who was throwne head long from the pinnacle of the temple and thruit thorough with a lance wherof hedied for that he contested *Iesw Christ* to be the trewe God) there were assembled together certaine of the disciples of *Christ*, that yerlyued with some prelates & prielts to choosie a Bish. in place of *Iames*. They all named *Simeon* the sonne of *Cleophas* as one worthie to succeed in that dignitie. This man being elected Bishop of *Ierusalem* by the death of *Iames*, resydeih there but a while, not for that he wanted time for he liued manie yeres after, but for that the destruction of *Ierusalem* which *Tytus* and *Vespasian* made, the Christians that were there had a reuelation from God to depart from *Ierusalem* to auoid the danger which was to succeed. They departed all out of the cittie, and deuided themselues into dyuers countries. *Simeon* also traauiling ouer diuers lands, teaching still the faith of *Christ Iesw*, conuerting manie soules vntohim, till he was of the age of 120. yeres.

Traiane who at that time was Emp: had made two edicts or proclamations. In the one he comanded that all they that were Christians, & would perseuer in their faith, should be put to death. In the other he ordained that all they that were of the stock or lignage of *Dauid* should be also depriued of their liues. *Simeon* was take aswell for the one as for the other, & deliuered to one *Atticus*, who had bene Consull & was to heare and decyde his caule. *Traiane* had made this second proclamation for that he heard some Iewes saie, that from the blood of *Dauid* should be borne a king that should be Lord ouer the whole world. Wherefore to secure his estate he would haue them all put to death. *Atticus* knowing the entention of *Traiane* said: the Emp. maie be secure that this man will not take from him the Empire although he be of the lignage of *Dauid* & therefore he shall not dye for that; but let vs go to the second, which is: that he is a Christiā, for which if he do recant we will pardon him his life. Vpon this matter he made some demandes, but finding him to be firme, he comanded that some torments should be giuen him, but neither *Egisippus*, nor *Isuardus* declare what the torments were; onlie they saie that the good old man made all the standers by & the Iudge also amased, and astonished, seing with what courage, and howe valiantlie he bore and supported them: alwaies praising and lauding *Iesw Christ* without ende. *Atticus* moued to indignation thereat said: because thou praiest so much thie God Crucified thou shall dye the same death that he did, and so he was Crucified. The good old man dyed on the Crosse, and his bodie remained hanging threon, but his soule ascended into heauen to enioye the eternall rewards which God hath prepared for his elect. God of his mercie make vs partakers of them. Amen. The Church celebrateth the feast of this saint vpon the 18. of Feb: in the yeare of our Lord 109. or there about. *Traiane* being Emp: of Rome.

The Chayr of S. Peter in Antioch.

FIG. 22.

MAttathias father to the Machabees drawing neere to his end, and hauing all his sonnes about him; aduyseth them in what sort they should defend themselves from their enemies; and how the people of God should be encreased. That this thing might haue good successe he said to them. You haue among you your brother Simon, he is a man of counsell, obey him, and he shall be your Father. We may say fittlie, that the sonne of God Christ Iesus figured in Mattathias, said these wordes to the Colledge of the Apostles (when he woulde ascend into heauen), to the ende the Christian people might encrease. I haue left among you Simon Peter, who is your brother in the Apostle shippe. He is a man of great counsell, he that will not be ruled by him shall perishe without remedy. Hearken vnto him and obey him. For he shalbe your Father, he shalbe your Head. And as vnto your Father, and as vnto your head woulde I haue you to obey him.

Christ Iesus hauing elected Simon Peter for Head of his Church, and the Apostles deuyding among themselves the Prouinces and kingdomes where they were to Preache the Gospell of Christ, Antioch fell to the lotte of S. Peter, and thither he went and preached in that citye. Although there were some there that heard him willingly, receaued his doctrine, and were Baptyzed, Yet were there others that contradicted him, and alloggaued knowledge of him to Theophilus Prince of Antioch, who first comitted him to prison as an inuenter of a newe Religion. Afterwardes in certaine reasonings that he had with him about the faith that he preached, he heard him saie that Iesus Christ (whom the gospell confesseth to be God, and whom euerie Christian must of necessitie confesse to be) was God, which dyed on the Crosse, said: this fellowe is afoole, Away with him; I will heare no more of his wordes. And for that he was so reputed by euerie one, in derision and scorne they cut all his haire about the middle of his head, leauing a Circle round about his head in manner of a crowne. This that was then done to S. Peter in skorne, the Ecclesiasticall people vse now for an honour, and is called the *Tonsure*, as saith *Dionysius Areopagita*, and it signifyeth three things: First, it signifyeth the Chastitie and Puritie that they ought to haue that beare it, for when they giue the *Tonsure* they cut of the haire which gather and hold Filth and Sluttishnes. The second signification is, that the Ecclesiasticall persons ought not to go too neat or fyne, since they cut the haire which God gaue vnto man for an Ornament. The thirde signification is, that they should haue nothing betweene God and them. and that they should do all their workes in God, and for God. The *Tonsure* is also of a Circular forme without Corner; which giueth them to vnderstand to be true of their worde. For as S. *Hierome* saith the truth loueth no Corners nor double dealing. when Peter sawe himself handled in this sorte, he desyred *Theophilus* to giue him audience once againe, which he granted vnto him. Then said Peter:

Thou

Thou art scandalized because I said the God that I Adore dyed vpon the Crosse, I told thee before that he was made Man, and being Man, you need not take it for such a maruile that he dyed: for it is the naturall property of a man to dye: So that, if he dyed then on the Crosse, you must vnderstand that it was of his owne will, and that with his death he gaue life to all mankind, makinge atonement betwene them and his eternall Father: And as I said he dyed, so I certifie thee that he rose againe, by his owne power and vertue, hauing first raised to life dyuers others that were dead. Then *Theophilus* said: Hold you your peace, and hearken what I saie. I am content said the Apostle. Then *Theophilus* replied. Thou saist that this thy God doth raise some from death. If thou in his name wilt raise my sonne which is lately dead, I will beleue that this which thou saist and Preachest is the truth. The Apostle was content with his speech, and went vnto the sepulchre of the yong man, and by the power of the name of *Iesus* raised him to life, which was the cause that *Theophilus* and all the cittye beleued in *Christ*.

Peter governed this Church seuen yeres, vntill that by reuelation from Heauen, and by the especiall comandement of God, he translated his Chaire to *Rome*, where he held it, 25. yeres, leauing it in that place vnto his Successors for euer. The day wherein the Byshoplike Seate of *S. Peter* was openly ordained in *Antioch*, was on the 22. day of *Februarie*. The Catholike Church hath great reason to hold a feast hereof, since as *Saint Austen* saith, it was as the Birth day, the Beginning, and Originall of the Church, since from that time to this, the faithfull haue a place to resort vnto, in all their doubttes and difficulties; and be assured, that those thinges that be answered, or spoken out of that Chaire, be most Certaine, Trewe, and Infallible, if they be of matters of Beliefe, or of thinges that be Necessary toward the atainement of euerlasting life. Of which God make vs worthy for his infinite mercye. Amen. Of this sollemnitie writeth *Iuo, Carnatenfis*, in the last sermon. and of the storie of *Theophilus* related before *S. Clement* maketh mention, in his tenth booke of his Recognitions, with some authors of our tyme, who affirme that this *Theophilus* was the same vnto whom *S. Luke* wrote the booke of the Acts of the Apostles.

The life of S. Mathias Apostle.

THe false treason and Sacriledge of *Iudas*, (that euill disciple of *Iesus Christ*) being reueiled to that worthy king *Dauid*; He opened his mouth with a holie Zeale, and loaded him with greate Maledictions; spending in the same the greatest part of one Psalme. which afterwarde the Holie Ghost by the mouth of *S. Peter* (when he

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meant to set one in that Seate, that the perfidious man had lefte voyde) applyed vnto him. By which it is plainly seene that Dauid spoke of Iudas. These wordes be among other of that Psalm. Let his daies be fewe, and let another man take his Bishopricke, Seate and Dignity.

This was fulfilled according to the letter. For after this cursed Apostata had made that wicked matche, he hanged himself vpon a tree, and so dyed. Also the second part was fulfilled, for his Bishopricke, Seate, and Dignity was giuen to another, which was to the Glorious Mathias whose life we now wryte, taking that which hapened (vntill his election) out of Saint Luke in the Acts of the Apostles. And of his preachinge and death, we take out of Clemens Alexandrinus, Eusebius Cesariensis, and other authors.

Saint Mathias was an Hebrew and of the Trybe of Iuda. He was one of the first that followed Iesus Christ to heare his doctrine when he began first to preach. He was one of the seuentie two Disciples whom the sonne of God sent by two, and two, to preach the Gospell. There is no perticuler mention made of him vntill the daies betweene the Ascension of Christ into Heauen, and the coming of the Holie Ghost. When the Apostles were assembled together in Ierusalem, the Apostle Saint Peter as Head and Principall, would exerceise his office and prouyd a Successor in the place of Iudas the traitor. Wherevpon he spoke vnto the other disciples in this sort. Men and Brethren, the Scripture must bee fulfilled which the Holie Ghoste spoke by the mouth of Dauid as concerning the deede of traiterous Iudas, who being an Apostle reuolted, and was Captaine of them that took Iesu Christ. He tolde him but did not enioye the price that therefore was giuen him, but gaue backe the monie to them that gaue it vnto him. wherewith they bought a Potters field wherein to burye strangers that died in the Cytie. This miserable man then (as is knowne to euerie one) hanged himself vpon a tree, and burst in the middest, and his bowells fell to the ground. It is necessarie therefore to be done by him as it is said in the Psalm, to witt: that his Bishopricke, Seate, and Dignitie be giuen to another.

Before we proceed any further it shalbe good for vs to be aduysed of some considerations that we maie gather, out of those things that haue bene spoken. One of them shalbe, that none trust too much to himself although he see himself fauoured of God. For we see that Iudas was an Apostle as other was, and so fauoured of God that he did miracles, driue out Diuelles, healed sicke, and perchaunce he raised some deade men to life. Yet he fell to this displeasure of God and to this misery. He that standeth on his feete, let him take heed least he fall (saith Saint Paule to the Corinthians). Let no man thinck himself secure, although as he thincketh he hath led a uerie vertuous life. The wind doth beate together the branches of the high trees more then those that belowe. The diuell maketh
greatest

greatest war to those that he seeth to be verie good; and therefore they haue most cause to feare. You may also consider that in this place Saint Peter calleth *Iudas* the captaine of those that took *Christ*. For it is ordinarily seene that he that is once good, if perchaunce he fall to any euill, there is none worse then hee.

You may also imagine how the diuell dealt with *Iudas*, when he perswaded him to sell *Christ*. He might saie, (as *Theophilactus* noteth) that it was no great Sinne; for at other times the Iewes would haue taken him, and he fled out of their handes and so he woulde do this time. He will escape out of their handes (saide the diuell) and so thou shalt haue the mony. Thou shalt be furnished of mony for thy busines, and although they take him he shall come into no danger of life. The worst they will do to him is but to banishe him, and he is so mercifull as he will presently forgiue thee. This might the diuell say to *Iudas* before he committed this Treason to his Master; But when he had committed it, then he would change and alter his style, and make his fault seeme the most grievous that euer was. and might say vnto him. O Traitor, with what face canst thou look vpon anie man hauing betrayed thy Master in this sorte? Thou hast betrayed him that alwaies did good vnto thee, and that would haue died for thee also, but for what cause didst thou it? for the gettinge of a little mony? I pray thee tell me, didst thou not gaine more mony then this when thou wast with him? Had he litle or great store, that which he had he gaue vnto thee, and thou didst spend it as thou wouldest. Howe darest thou come among the Apostles or to his afflicted Mother, or to Mary Magdalene, for it is notorioullie knowne that thou hast solde him, and deliuered him into the handes of his enemies. Go make away or hang thy self. It is lesse euill for thee to end this life once, then to abyde so many reproaches. This might the deuill say to him vntill he had brought him to hang himself. This is the vsage of the diuell, that for to make a man comitt Sinne he doth make it easie and make it seeme litle, but when it is afterward committed, he maketh it seeme great and hainous. *Iudas* despaired, and this Sinne was greater then the first. God delighteth much in Mercy, and he that dispaireth it seemeth to him that his Sinne is greater then Gods mercy, as the desperate *Cain* said.

Hereof it commeth that this Sinne is irremissible, and God doth chastice it so rigorously, as it hapened to *Iudas* whose Sinne was vnpardonable, and therefore was punished of God so seuerlie that he drenched his Soule in hell, and his bodie burst in sunder pouring out his bowells vpon the ground.

Then said Saint Peter: the Seate of this infortunate man is voyd and here be persons worthie of the place. Let vs see who deserueth it, And they

they saide: It seemeth to the Colledge of the Apostles, that the Proposition of Sainct Peter is very reasonable, and so out of the Seuentie two Disciples, they elected two, to witt. *Ioseph* that was called *Iust*: and *Mathias*.

The master of the Historie saith: that *Ioseph* that had not the dignity was called *Iust*, and *Mathias* that obtained it, had not that name, nor any other of authoritie. Of this he rendreth this reason, and saith: It was the will of God that so it should bee, for that it should not be thought, that *Ioseph* missed of that dignity because he was euill, and to *Mathias* it was sufficient that he obtained the same. Whereby it was intended that he was a *Iust* and a Holie man. The Apostles hauing chosen two Disciples out the reste fell to Praier, desyring God to choose that man that was mooste fitt for that dignity. In this doing we be taught, that in difficult matters, we must haue recourse to God, and for our partes we must do as much as lyeth in vs, and so did they. They had recourse to God, and cast the Lotts in this sort. They made the Two Elected to stand in the midst, and then falling on their knees, spoke vnto God. Thou Lorde; that knowest the hartes of all men, shew vnto vs which thou chooshest of these two, that they maie succede in the place of *Iudas*. The praier being made, the Lotte fell vpon *Mathias*.

Sainct *Dionysius* saith that the Lotte was a Brightnesse, that fell vpon *Mathias*. Sainct *Austen* saith the same. *Origen* also is of the same opinion, and saith. That as the Fire that fell from Heauen, vpon the Sacrifice of *Abell*, and vpon the Bull that *Elys* Sacrificed, was called a Lotte. Also the Brightnesse that fell vpon *Mathias* is called a Lotte. He beinge by this meanes declared an Apostle, was accounted in the number of the Twelue. We may beleue, that all they that were present, went vnto him, to gratify and reioyse with him, for his newe dignity; aduising him, that if the Office that was giuen to him was Great, the Obligation and Charge that he tooke vpon him was not Smale, and that he should therefore haue great care, to render a good account thereof. which he failed not to do. Wherefore after the comminge of the Holy Ghost vpon the Colledge of the Apostles, and the deuision of the Prouinces where euerie one shoulde Preache being made. Manie authors affirme, that Sainct *Mathias* Preached in that Prouince that fell to his Lotte, and conuerted many people. Yet a doubte it is where he Preached, and what death he died. *Dorotheus* Bishop of *Tyrus*, who lyued in the tyme of *Constantinus Magnus*, in the booke that he made of the liues of the Prophetts and Apostles saith: That Sainct *Mathias* preached in the Inner *Ethiopia* among Barbarians, and that he died there: *Nicephorus Calistus* saith also: that he Preached in *Ethiopia*, and that he trauailed from one Country to another, by the desertes inhabited onlie by sauadge beastes, and that at the end he was martyrifed there.

Vsuardus

Vsuardus, with some moderne writers, saith: That S. Mathie preached in *Palestina*, and thorough the countrie of *Iudea*, to the great proffit of Soules. For he was verie learned, and of vertuous life, and wrought manie miracles. Certaine stubborne and perinatious Iewes in their Secte, seing it, tooke him, and led him to the Highe Priest, accusing him that he preached a newe religion, which they tooke to be verie erroneous. To this accusation, *Mathias* answered: That the thing that they charged him withall, to witt; that he was a Christian, was not euill or reproachfull, but honorable and good. The Highe Priest assigned him a time to aduise himself, whether he would con-
 tynew the faith of Christ, and abandon the ancient Lawe of *Moyse* in the which he was brought vp and instructed from his Childhoode. *Mathias* answered, that he would alwaies saie and confesse that, which he at this time did confesse, to witt, that he was a Christian, and that he would be alwaies readyc to dye for the loue of Christ, and of his Ghospell. This answere altered the mind of the Highe Priest, whereupon he pronounced sentence of death against him. The Iudgment by the order of the Highe Priest was, that he should be stoned to death, and then be beheaded, and execution ensued thereupon accordingly. For first, he was stoned, and then being not fully dead was beheaded. In procelle of time, his body was caried to *Rome*, and from thence to *Augusta*, which is the Metropolitane cittie of *Treueris* in *Germanie*. S. Helena Mother of *Constantine* the Emperour was she that caused it to be caried thither, as saith the famous Doëtor *Iohn Ekins* in the life of this Glorious Apostle. The Church celebrateth this his feast, the 24. of *Februarie*, which was the day of his Martyrdome, the yeare of our Lord. 66. or there aboutes. *Nero* being Emperour of *Rome*. In the memorie of the reliques of *Rome*, it is said, that the bodie of S. *Mathias* is in the Church of S. *Marie Major*. It may be that part is in *Rome* and part was caried to *Augusta*, yet it is cleere that the Heade is in *Rome* where it is shewed Publickly.

7. Mar.

MARCH.

*The life of S. Thomas of Aquine.*Chap.
50.

THE Holy Ghost in Ecclesiasticus commendeth a highe Priest called Symon the Sonne of Onyas, and speaketh of him many thinges to his glorie, to witt; that he repaired the Temple, that he reformed the maners of the people of Ierusalem, and that he conuerted many soules to God. He doth liken him to the morning starre, to the Moone in the full, and to the Sunne it self, saying: As it shineth in the world, so he shone in the Temple of God. There was no Roie, no Lillie, or other odoriferous thing, nor fruitfull tree, nor vessell of gold adorned with pearles, vnto which he was not likened. Then he concludeth his commendations and praises with these speeches. VVhen he would Sacrifice to God vpon the Altar, God accepted and receiued the sacrifice at his hands cheerefully, and made therof great account, hauing respect to the person that offered it.

All this which this booke saith of this Priest may rightly and fitly be vnderstood and applied to the glorious Doctor S. Thomas of Aquine, who seemed to be comparable and equall (like a garment cut by the same measure) to him, for he (euen as the other did) repaired the Temple of God and his Church, and with his doctrine reformed the people, and conuerted many soules vnto God. He was the expected morning starre, and was gladlie receiued by the world, who had need of such a man. He was the full moone for there was not missing in him any vertue requisite in one of perfection. He was the Sunne in the Temple of God shynng very bright, and giuing light to the blind, for we may iustlie say, that the man that keepeth nere vnto him and followeth his doctrine, as well in matters of faith, as rules of good life, shall walke securely without any daunger of falling into error, as many vnfortunate hereticks doe; who not only will not receiue his doctrine, but also doe despise, scoffe, and deride the same. And for the floures to which Symon is likened, they do most fitly and conueniently agree vnto S. Thomas, for the odoriferous smell of his honest and vertuous conuersation, and puritie of life. The fruitfull trees are like to him, for he is one of the holy Doctors, which profit and doe much good in the Church of God with the fruit of his doctrine. In such manner, that you shall not find any famous confessor or preacher in the Church, but you may iustly call him a fruit of this diuine tree. The most that is learned in the schooles at this daie, is learned out of S. Thomas. He was also a vessell alwaies replenished with the precious liquor of the heauenly grace, wherof it ensued, that going to the Altar to offer the sacrifice of the body and bloud of Christ which is in the Masse, (this glorious Saint being so deuote vnto the B. Sacrament, as is seene in the office that he made therof,) God did receiue it with a cheerefull countenance, and made account of the person who was so acceptable, and who offered it vnto him. Laurence Surius a Carthusian collected the life of this glorious Saint out of diuers graue Authors, but especially out of Ioannes Garzonius in this manner.

Saint

Saint Thomas was borne of a noble houle and of an honourable lynage, as to this day be they of the familie of Aquino from whom he disceded. His father was called *Landolfus*, his mother *Theodora*, and he was borne in the citie of *Naples*. It happened that when his mother was with child with him, a holy Hermite that liued a solitary life in a mountaine of *Campania*, (who as his name was *Bonus*, so was he also holie in life) came vnto her to a castell called *Roccasecca*, and said by the spirite of prophecie: Be ioyfull *Lady Theodora*, for you shall bring forth a sonne that shalbe called *Thomas*, who shalbe renowned in all the world for his life and doctrine, and shall take the rule and order of *S. Dominick*. She hearing these wordes lifting vp her eies to heauen sayed: *The will of God be done, and his name be alwaies blessed*. The child being yong the nurse did washe him in a bathe. The litle infant took vp a paper frō the ground which the nurse would haue taken out of his hand, but the child cryed so earnestlie that shee let it alone & told it to the mother, who hauing a desire to see what was in the paper, took it by force out of the childs hand, and shee sawe there was written in it the *Aue Maria*, she gaue it him againe to still him, and when he had it he put it into his mouth and swallowed it, least they shold take it any more from him. giuing hereby occasion of great speeche to the common people, & wonder to the learned. Till he was five yeares old they vsed if he cryed for anie cause, to giue him a booke in his hand and he would be quiet; and great delight he tooke to tolle & turne the leafes. Being five yeare old, his father sent him to the monastery of *S. Benedict* in *Monte Casino*, to learne his booke and conuersation of a Religious man who tooke a particular charge of him. The litle child asked the religious man, oftentimes saying: *Father tell me, what thing is God?* and whatsoeuer the Religious man answered, he kept well in mynd and forgot not.

There were many other litle childrē (sonnes to men of great account in *Italy*) in that monastery, and if *Thomas* saw any of them vnruilie or vnquiet, he would auoid there companie; so that all the children that kept him companie were of very good behauiour. He vsed to speak very litle, which custome he reteined all his life, and neuer was anie youthlie vaine tricks found in him. He vsually (euen from his infancy) accustomed, to retire himselfe euery day to make his praier, wherein he would continew two whole houres. He staid in *Monte Casino* till he was ten yeere old, at which time his father sent him to *Naples* to studie. It was strange to see how much he profitted in *Grammer*, *Retorick*, *Logick*, and the other liberall arts in very small time. It was bruted thorough the citie how *Thomas* surmounted his yeares by vertue. On a time a religious man of *S. Domyricks* order sawe him, and it semed to him that from his face issued beames very bright, which caused him not a litle to wonder and to giue iudgment of him euen as it proued afterward. He had alwaies a great care to keep himself out of euill company, but he sought to be among them that were vertuous and good, and would conferre with them, thincking that as he doubted to haue damage by the one, so he hoped to reap good by the other: One day he reasoned
a good

a good space with a Domynican fryer called frier Iohn de S. Iulien, a man of great holynes. Who considering the vertue and ability of Thomas perswaded him to forsake the world & to enter into religion. Little needed his perswasion to him that desired the same withall his hart. Being of the age of thirteene yeares making no account of his noble bloude wherof he came, or of the riches, pompe, and greatnes of his fathers house, he tooke the habite of the order of S. Domynick, verifving in himself that which David, saith: *I have chosen rather to be an abiect in the house of our Lord, then to dwell in the habitation of the wicked*, and to be honored and fauored of them. Frier Thomas de Lentino who at that time was Pryor in Naples & after was Patriarch of Ierusalem, gaue him the habite. This thing being spred, and spoken of among the Nobilitie of Naples, euery one wondered considering what a yong man of rare qualitie, and great hope had done. Some praised and commended him, and followed his example, as well men as women of the like age, and entred into diuers religious orders: others dispraised and discommended him, for that rashlie so yong, he had settled his determination, blamyng the Pryor and all the couent for giuing him the habite.

His mother also, although she was a vertuous woman, being transported by motherly affection, seemed to be much displeased therat. For which cause accompanied as was fitting for her estate, she went to Naples vnto the couent of the Domynicans, and requested to speake and see her sonne. The friers doubting that the prayers and teares of the mother (with she shed abundantly) might alter the mynd of youth, would not suffer her to speak with him; yet she told them, that she ment not to draw him from his resolution, for shee knewe before he was borne, that he should be a religious man, by that the Heremite had before said, and that she would encorage him to be firme and constant in his good purpose. For all this the friers would not permitt her to see him. Then they sent him to Rome and from thence to Parys. The mother followed after to Rome thinking to find him there, but perceiuing that Thomas was gone from thence also, she grewe in choller, and out of patience. Thomas had two brothers, one was called Landolfus, and the other Arnoldus, both serued in the campe of the Emperor Friderick the second, in place of credit. To these the mother wrote, and desired them to make meanes that Thomas should not depart out of Italye, to goe into Fraunce. The two brothers perceiuing how things stood, were much moued, and certified the Emperor therof: who gaue them authority to set watch in all places where they thought their brother might passe. They vsed such diligence, that shortly after they tooke him, and conducted him to his mother, who much reioyced to see him. The religious men of S. Domynicks order were no lesse greiued, that a yong man of such expectation was taken from them. The mother laboured as much as lay in her to perswade Thomas to relinquish his religious habite which alway he wore: but still he was more firme & constant to retein it: wherfore she caused him to be locked vp in a castell, and sett men to keepe him, vntill he yeelded to accomplish her desire.

In this

In this meane while the Fathers Domynicanes complained to Pope Innocent the fourth of the vyolence done to them. The Pope weyghing and considering the reasons the Fryers had alleaged, wrote to the Emperor herof. When the Emper: vnderstood the Popes mind, he imprisoned them that had deteined *Thomas*, though within fewe daies he sett them at liberty againe. The brothers of the Saint went vnto him, and endeououred to perswade him to be obedient vnto his mother, but for that he continued firme and constant, they caused their two sisters to come also, to see if by their reasons and perswasions they could draw him to alter his mynd.

By talking with them it followed, that he remayned not only firme and constant in his purpose, But one of his sisters stripping her self out of rich and costly attire, put on more course and simpler array, and went presently to lead a religious life in a monasterie; neither could her mother or brethren withhold or stay her by any meanes. For this cause the two brethren encreased their indignation against *Thomas*, and coming into the roome where he was kept, they reuiled him with many oprobrious wordes; they tooke his fryers weed and tore it into many picces, leauing him naked, they thincking that for shamesfastnes he would haue chaunged his mynd. The Saint supporting ech thing with patience, as soone as his brethren were gone, took the rent picces of his habite, and tacking them together in the best maner he could, couered his body againe, and tooke the wrongs his brethren offered him, as pearles to set in his crowne of patience. His brethren deuyled euery day how they might make *Thomas* alter his mynd; among other they found out this diabolically deuise.

They had notice of a beautifull, but a most lewd curtisan, who had a fine tong, and led a wicked life in a place thereby. To her they went, and with large offers mooued her to goe vnto *Thomas*, and with her amorous talke and wanton speeches to bring him to lewdnes. The naughtie woman promised to doe so much as she might; and being neatly and brauely arrayed, went to the place where the yong man lay, and with a false and fained smiling talked so, as she thought was for the purpose, and soe as the deuill instructed her; to make the Saint to fall into mortall sinne and to offend God. When *Thomas* sawe himself so daungerously assaulted, he lifted vp his hart and eies vnto heauen, and desired *Christ* and his B. Mother to help him to make resistance. His prayer was short, but yet it gaue him courage, so that taking a brand out of the fyre, he ranne toward the harlot therewith, who fled away with more feare, then she entred with impudency. The holie Saint bolted the dore, and with the same brand made a Crosse on the wall, and falling on his knees before the same, with teares desired of God to graunt him the giste of perpetuall chastitye.

While he praied thus he fell a sleepe, wherein appeered two Angells; who told him that God had heard his praier, and graunted his request. Moreover

they said vnto him. Know that God hath sent vs to gird thee with this girdle of chastitye, so that it shalbe with thee continually, and there shall be no meanes to take it from thee. With that the Angells girded him so hard, that it caused him to crye out aloud, and the keepers ranne to see what the matter was, but the Saint would neuer vtter it till a litle before his death, at which time he told it to Frier *Reginald*. It is said of him, that from that day he eschued the company of women almuch as he could, yea he would flye from them, as one would from a serpent; but if it were for some speciall and important busines.

He continued two whole yeares locked vp in this sort, in which space Fryer *Iohn de Sante Iulien* who perswaded him to be a religious man, visited him now and then, and secretly brought him the religious habite vnder his owne, and then putting it of, gaue it to *Thomas*. He also comforted and encouraged him to perseuer, for that at the end he should be sett at large to followe his owne mynd. Lastly, his mother fearing to incurre the indignation of God, apointed that he should be let downe by a ladder from a windowe, (her self faining to be ignoraunt of the deuise.) Where some of the Fryers staid for him, who with speed led him to *Naples*, and from thence to *Rome*, and after a fewe daies they sent him to *Parys*, and lastly; he staid at *Colloine* in *Germany*, where *Albertus magnus* lyued; the only famous man in that time, for humaine learning and also for diuinitie, whom he and diuers others had for their master. The seculars much wondered at *Thomas*, for that he spoke very litle; and for that he was grosse and full of flethe they called him the dombe Oxe. His master was of another oppinion, for hearing him once dispute (which he did more vpon obedyence then of his owne mynd) he wondered at his sharpenes of witt, and said to his other schollers: you call *Thomas* a dombe Oxe, you be deceaued; For I tell you one day he will bellow so loud in his teaching, that all the world shall heare it. He was thereafter highly esteemed and regarded, both of his master and of the other his fellowe schollers, yet did he esteeme himself still as the meaneft.

Hauiing heard so much of *Theologie* as was sufficient, he returned to *Parys* by the appointment of *Albertus Magnus*, and there he tooke the degree of master, and read publickly the Master of Sentences, and that very learnedly. He vsed in his reading a particuler methode, and alleaged such liuely reasons to confirme his speeches, that euery one iudged that his vnderstanding was illuminate by the especiall guift of God. After he had expounded the master of Sentences, the great schoole of *Parys* hauiing vnderstanding of his sufficiency, ability, and sharpenes of witt, tooke order with the Pryor of the couent that *Thomas* should be made Doctor. When he vnderstood it, he refused, saying: He was not worthy, and that he was too yong, being not yet 30. yeares old. Studying heron in an euenyng he fell a sleepe with his eyes full of teares, and there appeared to him an old man who asked him, why he was so full of sorrowe, and made such lamentations?

Thomas

MARCH. 7.

S. Thomas of Aquine.

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Thomas answered; they would giue me a degree in schoole of which I am vnworthy. The old man said: Doubt not to receiue it, for God is well pleased that thou shouldest accept it, and obey thy superiour, for a signe that it is so, when thou art to receiue the degree of Doctor, take for thy Theme or text, the verse of *Dauid* that saith: *Rigans montes de superioribus suis*: giuing him to vnderstand hereby, that the most and principall part of his knowledge was infused from aboue.

It happened that once he came at the feast of the Natinitie of our Lord to a village neere *Rome* called *Mollara*, where Cardinall *Ricardo* his especiall freind lay. There came thither two Iewes, which were men of the greatest account of those that dwelt at *Rome*, and were well learned in their secte. The Cardinall sett them and *S. Thomas* to dispute together, and they fell hard to it. The Iewes said: That *Christ* was not come yet. But the Saint proued effectually by the authority of the Prophetts, that the *Messias* was come, and that they were deceaued in that they thought he should come with power and maiestie. For the Prophetts speake of two seuerall comynges, and that the last, when he shall come to iudge both the quicke and the dead shalbe with maiestie. In the first he came in lowely sort, for he came to dye. The Iewes were deceiued (said he) thincking he should come but once, and that with power and maiestie. Lastly, he so conuincd them with his reasons, and authorities, that they required time, in which if they could not find better and other reasons, they would turne to the faith of *Christ Iesus*. *S. Thomas* continued all that night in praier, and in the mornyng the two Iewes came to be made Christians without any further disputations. Hereby you maie perceiue that the praier of the holie man did almuch auaille, as his reasons, allegations, and arguments.

It was a straunge thing to see him at his praiers, for often times he was as in a trauunce, and sometimes the teares fell from his eyes. You should haue seene no motion in him at all, more then in a statue of marble. He said masse euery day in most deuout sort and not content therewith, ordinarilie he heard another. He was most temperate in the gouernment of his bodie; he was neuer Idle; when he ceased from writing, he fell to reading; when he left reading to his schollers; he bestowed the time in studying the lectures that he should after read; and all the time he could spare there-from, he spent in praier, in which accustomable he desyred God to illuminate his vnderstanding, that he might conceiue the truth, as well in that that he read, as in that which he wrote. If he were inforced sometimes to keepe company, or to talke with any, he alwaies endeouored to speake of some matter wherof that person might take profit and good.

It was his vse alwaies when he should preach, read or write, first to kneele on the ground to make his prayer vnto God, and many times

with teares, requesting his assistance, for he knew that all knowledge and euery perfect giift came from aboue, from the father of light: By this good preparation it came, that that which before he vnderstood, he vnderstood more perfectly and exactly. This caused and moued him to say vnto frier *Reginald* his companion, that he had not gotten all his knowledge so much with his labour (although it was very great) as by praier. His disciples should do right well to imitate him therein, as otherwise following him, and so should their studies come to a good end. Not as they doe (as *S. Leo* the Pope saith.) With trusting on their owne witte, haue no recourse to God, in confessing their frailtie, and so the knowledge and science which to them should be a light, turneth to darkenes: and many times maketh them to runne headlong into errors. *S. Thomas* did ordinarily preach in all places where he came, to the great profit and good of the people that heard him.

One a time being at *Naples*, and mynding to preach in the Church of *S. Peter*, as he was going vp into the pulpit, a woman that had the bloudy fluxe tooke hold of his habite, and forthwith she was perfectly healed. He vsed often to read the booke of *Iohannes Cassianus* of the collations of the fathers, which he did by the example of his father *S. Domyrick*, who vsed the same. *S. Thomas* did this for that his vnderstanding should not be tired with the continuall speculation of highe things, but that reposing in the examples and cleare doctrine (whereof that booke is full) he might be more apt and fit to specular, more deep and difficult studies. He was one time for certeine daies very much afflicted in mynd, for that he could not attaine to the sence of a place of *Isay* the Prophet, hauing begunne to writ thereon: for which cause he fasted and praied. One night *Frier Reginald* perceiued him to talke in his cell with some other person, yet he knew well that he was alone and standing at the dore to listen, he perceiued that one told him what he should write, and expounded vnto him *Isaie* as if he had read it out of a booke. Frier *Reginald* longing to know who it was that talked with *Thomas*, fell the next day at his feet, and desired him for the loue of God to declare vnto him who the man was that talked with him the last night in his cell. *Thomas* was at his wordes much astonished, but seeing he was charged so deeply, he made Frier *Reginald* to sweare, that whilest he liued he should not discouer it, and then told him that he desired God in his praiers many daies, that he would thorough the intercession of the Apostles *S. Peter* and *S. Paul* giue him grace that he might attaine to the perfect vnderstanding of the prophet *Isay*, and that our Lord had graunted his request, and sent them, that he might conceiue by their speech asmuch as he desired. So that we may also say that the old man which did commaund him to accept and receiue the degree of Doctor, was the Apostle *Peter*, who as head of the Church, had

had a desire to haue it defended by the learning of so great a man.

The same Fryer Reginald had one time a grievous feuer, wherefore the blessed Doctor visited him, and exhorted him to penance, and then he laid on his head some relikes of S. Agnes, which he carryed about with him alwaies, (for vnto that Saint he was very deuout.) and bad him to beare deuotion vnto that Saint which the sickema performing he felt him whole on the instant. S. Thomas hauing composed the office of the B. Sacrament by the comaundement of Pope Urban. 4. and being at Naples on his knees before the Crucifixe in prayer, the Crucifixe spoake to him and saied: *Thomas, thou haste written well of me, what reward requirest thou?* Thomas answered: *No other reward but thy selfe o Lord.* He was much affectionat to the doctrine of S. Augustine, and endeouored alwaies to imitate him; and vnto him happened some thing that before had happened to him also. One of them was this. Being one day at the table of S. Lewys king of France and another time with a Cardinall Legat of Toscana, he gaue a great rappe on the table with his hand saying: *I haue concluded against such hereticks.* and forthwith willed them to take notes and to write that which God had reuealed to him. When this happened, the Prior of his couent satt by him, who seing what he did, and hearing what he said, tooke him by his habite and said to him: *Father remember you are at the Kinges table, and not at the table in our couent.* The Saint was ashamed therof and craued pardon saying: *he knew not that he was in that place.* This thing caused the king much to wonder, to see he holy man so busied in his study.

Many times things happened to him when he was rapt in spirit or in an extatic, that will hardly be beleueed. but yet they be most certaine by the testimony taken of them. One was, they cauterised one of his leggs, and for that he was in a traunce, he felt it not, nor made shewe or signe to feele it. Another time, holding a candle in his hand, he fell into a deep studie and was as in a trance all which time the candell burning, burned his hand and he neuer felt it.

Among all his other vertues he was most humble, which euidentlie was showed in that which happened to him at his being in *Bologna*. He walking in the cloister of his couent in profound meditation of his studies. It hapened that a fryer that was a straunger desirous to goe out for some occasion of busines, requested the Prior to let one goe in his companie. He badde him take the frier with whom he first mett in the couent. he meeting by happe with S. Thomas, badde him goe with him, for so the Prior had commaunded. The B. man answered not a woord but bowing his head went with the Father, who tired him by walking vp and downe the towne as his busines lay, and sometimes for that he walked not fast said to him, *I haue indeede a lasie companion, considering the many busineses I haue to dispatch.* The holy man answered not, but followed him as fast as he could. Some of the townesmen that knewe him, thought that such a man as he was did not knowe what the father with whom he went was,

and coming nere to him said: Father, haue respect to your companion that goeth with you. When the father perceiued who he was, he was much ashamed, and craued pardon for his litle discretion. S. Thomas being asked why he did not bid the frier seeke and take another, he answered: for that the good estate of a Religious man, consisteth altogether in obedience, and for that I vnderstood my Superior and prelate comanded so, I thought I should not doe well if I did otherwise.

This S. was very compassionat to them that did committe (though it were) a great fault, & did humble themselues & craue pardon. He was a great enemy to wordly dignities & honors; which was well seene when he refused the ArchB. rike of Naples which pope Clemēt the 4. offered vnto him. He was very deuout vnto the reliks of saints & ordinarilie he wore about his neck some litle bones of S. Agnes (as is said before.) Whē he remayned in Paris he delighted much to visit the Church of S. Dionise, for the loue of the B. bodies & holie reliks which were there in great number. On a time his cōpaniō that walked with him said. Oh how riche a cittie this is? the B. man replied: I esteeme more the homelies of S. Iohn Chrysostome vpon the gospell of S. Mathewe, then all the cittie of Paris. He had an admirable memory, so that he endited to three or foure writers at once, sufficientlie and ynough for them to do, although they intreated of seuerall matters.

This holy doctor is called the Angelical doctor for three respects: first for the ingeniousnes wherewith he handled his questions. Secondlie, for that he wrote of the Angells, like an Angell. The thirde for that he was a virgin; for that which an Angell is in heauen, A virgin is in earth.

Concernyng the stature of his bodye, he was talle and straite, his cōtenance of the colloure of wheate, a great head he had some-what bald, he was full of flesh & strong. That yeare he died, he had in Naples a vision of one of his sisters which was dead; who desired him to pray and lay masse for her whereof shee stood in need, being in the paines of Purgatorye. He asked of his two brethrent that were also dead, and shee said, that one was gone to heauin, and the other was yet in Purgatory. That same yeare fryer Iohn Copa a Neapolitan and another with him sawe S. Thomas in his Cell hauing a shining starre ouer his head, which remayned so a good space, and then vanished away.

There was celebrated a general counsel at Lyons in Fraunce by the apointment of Pope Gregory 10. in the yeare of our Lord 1274. The Pope appointed this holie doctor to be present, wherfore he tooke his iourney thither-ward. And being lodged in the houle of a lady his cosin, he fell sicke; but neuertheles he continued in his iourney, and being arriued at the couent of Cistercien monkes in a place called *Fossa noua*, perceuing his death was nye, he said to fryer Reginald his companion. This is the place of my perpetuall repose. Those religious men tended and serued him with great charity. In the time of his sickenes he expounded the booke of *Cantica Canticorum*, at the entreaty of those religious men, and that was the laste worke he wrote. His happie passage out of this life

life being at hand, he requested the B: Sacrament to be giuen him, which being brought, he rose out of his bed, and kneeled on the bare ground, and very reuerentlie adored it, and receaued it with incredible deuotion. Then he requested the extreme Vnction, and helped himself, and answered the priest. About midnight on the 7. day of Marche. *Rodolfus* being emperor as *Trithemius* saith in the yeare of our Lord 1274. Saint *Thomas* being 50. yeares old lifting vp his hands vnto heauin, recommended his soule to God and with all passed out of this mortall life. The same daye, the funerall offices were celebrated for him, thither being assembled many religious men of his order and of the order of Saint *Francis*, from all places neere adioyning. Thither came also the ladie his cosin, whose name was *Francisca* (in whose castell he fell sicke) with many other persons and people of good account. In the presence of them all Frier *Reginald* companion of the holy Saincte said, affirming it with a solemne othe: That he had liued long in the companie of Frier *Thomas*, and that a little before he died, he had heard his generall confession of all his life, & that he was dead pure and cleane as a child of five yeares old, and that he thought and iudged that in all his life he had not committed one mortall sinne.

At such time as they buried the bodie of S. *Thomas*, came thither a Frier of that conuent that was called *Iohannes Frentinus* who was blind of both his eyes. The good father was ledde to the beere; then laid he his face vpon the face of the Saint and recommended himself to God and recouered thus his perfect sight. At the same time Frier *Paulus Aquilinus* sawe this vision in *Naples*. It seemed to him that he sawe S. *Thomas* reading in a chayre to many disciples, and that S. *Paul* went to listen and harken. whervpon he arose from his chaire to goe and meet him, but S. *Paul* said vnto him. Goe on with your lecture, which the Saincte did, and S. *Paul* listened vnto him. When he had made an end, he asked of the Apostle. yf he had explained his epistle well, and as he ought. The Apostle answered. Yea as far forth as is lawfull for a mortall man. Then said S. *Paul*. I came now to bring thee to a place where thou shalt haue more light and clere knowledge then thou hast had here, and taking him by the hand lead him away with him. When Frier *Paulus Aquilinus* sawe that, he cried out a loud, which caused many of the Friers to rise vp out of their beds and enquired of him the cause of his great noise, and he answered: Run brethren, see where they lead away Frier *Thomas*. Afterward he told them his vision, and noting the day when this happened, they found it to be the same day that S. *Thomas* passed out of this life.

The bodye of the Saint was enterred in the same Monastery where he died: Seavin monethes after, the prior fearing that this pretious treasure should be taken from him, would haue translated it to another chapple: but the S. apcered to the Prior in his sleep, and threatned him grieuouly if he did not cary it back to this first place. The prior was enforced to obey, & although that translatiō was done very secretly, yet the returning of it to the first place, was publike: for
many

many people assembled thither, when they vnderstood howe it was. When the coffin in which the body of the B. man lay was opened, it was found as whole, as it was the day it was first put in, and sent forth a fragrant smell which delighted all them that were present: for which cause they long the masse, not for the dead, but a masse that is vsed for a confessor not a Bishop. Seuen yeares after this, the bodie of the Sainct was put in a sepulcher of marble, and it was still found whole as at the first, except the little finger of the right hand with was misling, and also they felt a most sweete smell as before. The same happened againe fourteen yeares after, when the sepulcher was opened at the request of *Theodora* his sister, who desired to haue one of his hands to keepe for a relique among other, in a chapple in her house.

In the time of Pope *Vrbane* 5. the bodye of S. *Thomas* was translated to *Tolosa*. At which time they began to treat of his Canonization, which was performed by Pope *Iohn* 22. in the yeare of our Lord. 1323. on the 18. day of *Iuly*. They sought for some myracles to write in the *Bull* as the vse was, and the Pope said: Although there be no other miracles of this Saint found, it semeth he hath as many as be the questions in Theologie of which he hath treated, & declared. Yet many were found (and those approued) done by that glorious saint, which may be redde in that same Bulle.

Many yeares after Pope *Pius* 5. who was a fryer of the same order, and a man most holie, made a *Motu proprio* dated the 18. daie of *Aprill* 1567. where he saith: consideringe the great good that ariseth in all the catholique Church by the doctrine of this glorious Doctor, therby it wonderousslie defendeth it selfe from the hereticks that make continuall warre against it. And although that Pope *Iohn* 22. hath put him in the catalogue of Saints, and commaunded that his feast be celebrated on the seuenth day of *Marche*, yet we will that hereafter his feast be solemnised in all the Catholique Church in the same manner as Pope *Boniface* 8. commaundeth the feast of the foure Doctors, *Gregory*, *Ambrose*, *Augustine*, and *Hierome*, to be kept, so that he also be reputed and holden for the fift Doctor of the same Church. He also graunterh. a. 100. daies of pardon to all them that do visite the Church, chapple or Altar of this saincte; and that they shall obtaine as they doe visite them during the daies of the feast, beginning at the first *Vespera* or euen song.

In this *Motu proprio* is mention made how S. *Thomas* being at *Naples* in the monastery of S. *Dominicke*, the Crucifixe spake to him, and approued his doctrine, which maketh that myracle to be certaine and authentickall. Whatsoeuer honor is done to this blessed Doctor, is but such as he deserued, for that he trauelled so much in the vyneyard of our Lord: & therefore all such as do comend themselves to him, are so well holpen and ayded. Let vs then recommend vs vnto him, that he will obtaine for vs of our Lord knowledge sufficient to bring vs vnto saluation, and lastly that we maye enioye his glorie in the kingdome of heauin. Amen.

The life of SS. Perpetua and Felicitas Martyres.

Perpetuall happines and eternall felicitie Iesus Christ promisethto them that suffer 7 Mar. persecution and afflictions for his lone. This sentence is wretched in all the martyres. Mar. 5. All suffered persecution and affliction, and to them all God kept his promise, for they were made happie. In this number we may put two holie married women the one called Perpetua, and the other Felicitas, who had not their names without Gods providence, yea, their names were such. to the end they might put themselves in mynd of their dutie, and also remember the promise of God at the time they suffered torments, and afflictions for his lone. S. Augulline writeth of thos Saines in diuers places of his worke. Beda Vlsuardus and other Authers make mencion of them also, who say that ther life and martyrdome was in this sort.

IN a citie (of Mauritania which is a prouince of Africa,) called Tuburba, being nere to the riuer Bagrada, (Valeryan, and Gallien being emperors of Rome, as the most Authors say, although Beda and Vlsuardus say that Severus was then Emperor) there arriued a Proconsull from Rome, with commission to apprehend all the Christians he should find in that citie, and to put them to cruell death, yf they would not deny the faith of Iesum Christ. Many were taken, and among other two blessed Matrones, one called Perpetua, and the other Felicitas. Both of them had husbands, which (as it should seeme) were Pagan Idollaters. Perpetua had a little child that suckt. The Proconsull put her in prison with some other Christians of their kindred, whose names were Satyrus, Saturninus, Re-nocatus, and Secundulus.

Whilest that S. Perpetua remayned in prison, it is said, shee saw in her sleep a reuelation which was this. Shee seemed to see a ladder of gold which reached vp to heauin, the sides wherof were full of sharp swordes, and the points of them were sonere together that a little child could hardly passe secure without prickinge. At the foot of the ladder lay a dreedefull dragon, who hindered any to step on it. Then shee sawe Satyrus (who was one of the foure prisoners) step on the ladder and called the other to followe him, exhorting them not to be afeard of the dragon. The saint recounted this dreame to the other prisoners, who praised God, for that it pleased him to bring them to the kingdom of heauin by the way of martyrdome. They were then brought before the Iudge who counsellled them to forsake their religion, and to adore the Idolles, but for that they all persevered constant in their holie profession, the Iudge returned into prison S. Felicitas; hauing some compassion on her, for that shee was great with child.

The father and husband of S. Perpetua came before the Iudge, and with teares & lamentable entreaties endeouored to draw her from her resolution, & more to

moue her, they showed vnto her her litle child; but shee not regarding it, and making small reconing of the teares and praiers of her father and husband, said to them: *Depart from me you ministers of iniquity*, by no meanes shall you draw me from the worshippinge of God to adore Idolles. The iudge hearinge thes words was moued with indignation, and caused her and the other holie saints to be beaten, and remitted into prison. There all of them tooke pittie, not of themselves but of S. *Felicitie*, who was gone eight monethes with child, and therefore they all praied for her, that shee mighte not be partaker of the tortures they were to endure. Although her full time was not yet come, yet was shee deliuered of a sonne. with extreme and intollerable paine in her traucille. whilest shee was in the paines and trauels of childbirth, the Keepers of the prison said to her, yf you cannot endure this paine, how will you endure the Lyons to teare & pull you in pieces? she aunswered: Those paines will not be so grieuous to me, for that I shall suffer them for the loue of *Iesus Christ* my Lord.

Certaine daies after, the Proconsull caused the foure Christians, and the two holie Women, to be ledde thorough the citye naked, in ignomynious sort. But the saints supported the same very patiently for the loue of *Iesus Christ*, who for our sake hong naked on the Crosse. Then came the birth-day of one of the Emperors, for which cause the Proconsull to keep it more festiuall, commaunded that the sixe Christians should on that day be throwne to the Lyons in the *Amphitheatre*, in the sight of all the people. They went all with ioye to this martyrdome, but especially the two holy women. As they went they song a verse of *Dauid* that said: *All the Gods of the gentiles are deuills, but the true God made heauin and Earth.* The iudge comaunded that they should for that singing haue their mounthes buffeted, but they did lift vp their voice and praise our Lord the more. Lastlic, they were put in the *Amphitheater* with their armes pinioned. *Satyrus* and *Perpetua* were torne in pieces by the Lyons, *Renocatus* and S. *Felicitas* were killed by Leopardes. *Saturminus* and *Secundiolus*, remained vntouched; but the Proconsull afterward caused *Saturminus* and *Secundiolus* to be beheaded in the prison. So they arriued all at one marke wherto they aymed to witt: the eternall happines, though by diuers meanes. God conduct vs to their companye for his mercy sake. Amen. The Church doth make commemoration of thes two holy women, on the day of their martyrdome, which was on the 7. of March in the yeare of our Lord 210. the aboue-named *Valerian* and *Galerius* being Emperors: It was in the yeare of our Lord 205, in the 11. yeare of *Seuerus* the Emperor, as Bar: saith. Annall. to. 2.

The life and martyrdom of the 40. Martyrs.

God lamenteth and complaineth by the prophet Mycheas saying: that he is like to him that goeth to gather the grap after the vintage. VVhereby he meaneth that fewe do serue him and are saued. Euery yeare God maketh his vintage, and so doth the deuill. The vintage of God ordinarilye is small, but that of the deuill is very great. The soules goe to hell by thousands, the waye is alwaies full, but to beauen goeth now one, then another, and alibough the waye be narrowe, yet the presse is not so great, that they thrust or crowd one another, for fewe passe that way.

Cap 7.
v. 1.

Although it be so, yet sometimes good store of company goeth that way, yea sometimes our Lord findeth a cluster of grapes somewhat thick for his vintage, as it fell out in this present feast, wherein were brought in at once 40. Martyres, who shed their blood, and in their bodies endured excessiue torments; whose soules did flye vnto beauen. Saint Basile wrote in brief their Martyrdome, but Simeon Metaphrastes wrote it more at large. By the collection of that which these two wrote: VVe gather that their life and martyrdom was in this manner.

IN the time of the Emperour *Lucinus* there was raised a cruell persecution against the Christians. They were searched for in euery place, and if they would not deny the faith of *Christ*, they were put to most cruell death. In this persecution the deuill had a notable minister, who was gouernour of a countrey, a most cruell man, and was called *Agricolaus*. This man had intelligence that in the Emperours army there was a companie of 40. souldyers in the Prouince of *Cappadocia*, men of great valure, as they had approued in all the seruice wherein they had bene employed, and that being Christians they confessed that *Iesum Christ* was the true God. The hoste was at that time in *Sebastie* a citie of *Armenia Minor*. Whervpon the gouernour caused them all to be brought thither. When they were come before him he spake mildely to them and said.

I vnderstand of the great frendshippe that is among you, by which meanes you haue done worthy acts in the Emperours seruice, I wishe and desire that your frendshippe be continued, and that you would obey the commandements of the Emperour. He commandeth you either to sacrifice to our Gods, or els to be put to death. I thinke it not fit that men so worthy to liue should be put to death in the floure of their age. Take myne aduise, for thereby you shall not only conferue your lifes, but also obtaine high and great preferment of the Emperour. Consider therefore wel what you will doe. The valiant cham-

pions of *Christ* answered herevnto in this maner: yf we fighting for the earthlie emperor haue obtained victories and haue done worthy acts (as thou sayest we haue) it is surely more fitte and conuenient for vs to fight, make warre, and to doe high enterprises and memorable acts for the emperor of heauin. In this maner will we fight, and are ready prepared to support and endure all torments that thou canst doe to vs or lay vpon vs. And although thou proferest vnto vs riches and rewards, knowe thou, that all thinges are of noe value, nor comparable to that which we shall loose, if we shall doe that with thou wilt vs. The gouernor said to them: Goe toe, aduise you well what you will doe, for to morrow you shall come before me againe, and herewith he caused them to be led backe to prison, where the saints remained singinge Himnes, and praying God to ayde them in the conflict, which they hoped would be ere long.

The next day they were brought againe before the iudge, who perswaded them to adore the Idolles, but they scoffed and derided them, to incite him the rather to begin the torments. The gouernor had a great desire therto, but he staied for more securitie, till the comming of the capitaine vnder whose standard they serued in the field, and then they two would ioyne in giuing iudgement. This was the cause why he returned them backe to prison without putting them to the torture, in which place they remained seuen daies; at which time the capitaine came. The iudge and the capitaine (being on the benche together) caused them to be sent for, to receiue their iudgment, which when they vnderstood, they some what quailed, and began to feare. Which *Cyrian* on of them perceiving, with a cherefull countenance, & couragious hart said to them.

My brethren, remember that at such time as we were in the battaile abandoned of all the emperors hoste, and that we 40. were enclosed with an infinite company of enemyes, neuertheles, we making our praers vnto God were deliuered from death, and daunger, & slewe many of our enemies, & put the other to flight. At this time we haue but three aduersaries, to wit: the gouernor, the capitaine, and the deuill, and shall we that be 40. doubt to ouercome them? God forbid. If we haue obtained victorie against many, should we not haue it also against a fewe? Let vs call to God for his helpe & assistance; & make our praers to him, for that is an armour most fitt for this and the like battailles. At thes words they all tooke courage, & falling on their knees, they said a *Psalme* of *Dauid* (which they were wont alwaies to say when they entred into any battaile or conflict, wherin was daunger and perill) which beginneth thus. *Deus in nomine tuo saluum me fac, & in virtute tua libera me:* and being animated here with, they departed from the prison, and presented themselves before the tirant.

The capitaine spoke first and said: Is this the thanks and recompence you make vnto your Emperor for the grace, fauours, and wages, that he hath bestowed on you more liberallye then to any other souldyer in his armye? Will you despise and contemne his edicts so obstinatelie? I aduise you to chaunge your mynds, if you will not of him be seuerelie chastised, as you haue of him

of him bene heretofore bountifullly rewarded: Adore the Gods or els put of your souldiers weed, and prepare your selfs to endure sharp & cruell torments. To theſe wordes answered *Candidus* one of the 40. souldiers: Take from vs both the souldiers weeds, and our life alſo, for we eſteeme it a ſmaller loſſe then to looſe *Ieſus Chriſt*. The Capteine commaunded that every one of them ſhould be beaten on the mouth wiſh ſtones, and for that the miniſters were not forward inough therin, (as he thought) he reuiled them, and gaue them many opprobrious wordes. A ſtraunge thing happened which was this. The officers being a good ſpace buſied in ſtriking the mouthes of the holy Martyrs, there appeared no ſigne of hurt in any of them, but the mouthes of the executioners were all bloudy, and ſome of them ſpitt out there teeth; which ſight cauſed the ſeruants of *Chriſt* to reioyce, and the tyrants to be aſhamed, and confounded, but eſpecially the Capteine; who being vexed therewith, (thincking it had bene done by enchauntment and art magicke) tooke a ſtone and threw it at one of the Martyrs, but the ſtone did not hurt him at whom it was throwne, but hitte the gouernor on the mouth, and hurt him ſo ſore, that he and the Capteine therewith were much aſtoniſhed, and incenſed like Lyons to more cruelty againſt the B. Martyrs. And for that they might haue time to conſult together, and determyne what cruell torments to giue them, they ſent them backe vnto the priſon; where the Saints ſpent the night in prauiſing God; who ſhowing that he heard & gaue eare, ſpoke vnto them in this ſort, that all heard the voice. In your beginnyng you haue bene valorous and valyant, but he that perſeuereth to the end that man ſhall be ſaued. This voice although one ſide it did comfort them very much, yet on the other ſide it put them in ſome feare, doubting leſt any of them ſhould ſhrinke, and euery one feared and doubted his owne fall.

The next day they tooke them out of priſon, to execute the ſentence on them, which the two wicked Iudges had ſett downe betweene themſelves, which was; that the ſeaſon being cold, and there being neere to the walles of *Seb.ſte* a great lake, they ſhould be all throwne naked therinto. They appointed that neere vnto it ſhould be a bathe of warme water, ſo that if any of them did denie the faith of *Ieſus Chriſt*, they might of themſelves paſſe into it, and be reſreſhed. *S. Baſile* aggravateth this torment ſaying; that only they which haue bene ready to die by cold can thincke or imagine what a terrible torment this is. But the glorious Martyrs, although they knew that the torment wherunto they were iudged was very greivous, yet ſuch, and ſo great was their deſire they had to ſuffer for the loue of *Chriſt*, that they ſtaied not till the officers did ſtrippe them, but vnclodhed themſelves. Euery one haſted to ſtrippe themſelves, euery one ſtroue to be the firſt, that he might haue a little more merite then his companion. When they were all vnclodhed, they entred into the water vp to the throte. The wind blew ſo cold that the water was ready to congeale into Ice, and the ſunne was almoſt ſett. A man cannot imagine, and leſſe write;

how greuous this torment was vnto the holie Martyrs. When the Saints entered the water, guided all by the same spirite, they lifted vp their voice vnto God and said: *Lord we be. 40. graunt that. 40. may be crowned.*

S. *Basile* noteth this for that God heard, and receiued their prayer. The same holie man saith: that when the cold began to torment them, they said: It is a grieuous thing to endure the cold, but it wilbe a sweet thing to enioy Paradye; Now the frost afflicteth vs, but then the ioye in heauine will recreate vs, we shall gaine euerlasting life by enduring paines one night. The tyrants had sett watch that none of them should departe out of the water, and enter into the bath, except they denied Christ. Some part of the night being passed, all the watchemen were a sleepe, except the chieftest. Who lifting vp his eyes to heauin saw a great brightnes, and in it 39. Angells descend, euery one with a crowne; At this he merueiled, and chiefly for the Angells were. 39. and they in the lake were. 40. But he was soone resolved of this doubte; for one of them impatiently bearing the cold which afflicted him, departed out of the lake to enter into the bath, which was a grief and coralye to the other, and their hartes were herewith congealed as it were with Ice, euen as there bodies were. Euery one also doubted the like or the same might happen to themselves; wherefore they prayed vnto God for succour that he would aide them, and not permit them for the auoiding of this lake, to damne their soules in the lake of hell.

God of his mercy and grace comforted them by two meanes. The one was, they saw the fugitive and Apostata as he entred the bath to die on a sodaine most miserablie, for the heat of it did driue the cold to the inner parts, so that it ouercame the naturall heat. The other was; that one of the keepers which watched there also, seeing the cause why there descended from heauin 39. Angells with so manie crownes. Stripping himself out of his clothes and looking to the other watchmen, bad them to keep him and the others for he was become a Christian, and hauing said so, he entred the lake. S. *Basile* saith: This happened as it befell vnto *Iudas*, for when he fell, and one of the number of the Apostles wanted, S. *Matthias* succeeded him; and it happened also as it befell to S. *Paul*, who at the first persecuted the Christians, and after was one of them. So this man that persecuted the Martyrs and menaced to kill them if they departed out of the lake, afterward entred in amongst them, as one of their companie. This encouraged the Martyrs very much, and they continued all that night constantlie in that torment. On the next mornynge by the commandment of the Iudge, they were taken out of the water halfe dead, and desirous to dispatch them he caused all their leggs to be broken as *Metaphrasies* affirmeth. Amongst these Martyrs there was one *Melito*, more yong and of more strength then the other, for neither the coldnes of the water

water nor breaking of his legges tooke his life away, This yong man had a mother that was there present. It hapned that the two Iudges to preuent that the Christians which liued vnknown in that land, should not come by night, and conuey away their bodies, and keepe them reuerently as reliques, commaunded to lay their bodies vpon carts, & carry the to a certaine field, & there to consume them to ashes. All the bodies were laid vpon carts except that of the yong man who was yet aliue. The mother seeing that they left him behind & did not carry him with the to be burned, laid him on her shoulders saying: My sone finishe thy race and courie with thy companions, do not seuer thy selfe frō so worthy a quier of Saints, for in the sight of God thou art not inferior to them. Whilest the mother carried him thus, he yealded vp his soule to God. This did not trouble the woman at al, but ioyfully she laid him in one of the carts among the other, and with them he was consumed to ashes. The bones which remained after the fire, were cast into a riuer, that the Christians might not come to the sight of them. But little auaieth the diligence of man, when God in his prouidence disposeth otherwise. After three daies the saints appeared to the Bishop of the cittie called *Peter*, and shewed him the place where he should find their reliques. Thither went the Bishop by night, and being come vnto the place, he saw the bones of the saints glister and shine in the water like the starres in the skye, and tooke them vp with great reuerence, and carryed them to a place conuenient. The Church celebrateth the feast of these Blessed Martyrs on the 9. of March. Their Martyrdome was *Anno Dom. 316. Licinius* beeing Emp. *Niceforus lib. 14. Cap. 10.* writeth of these Saints.

The life of S. Gregory the great.

Iesus Christ saith in S. Mathew; *he that worketh & teacheth, he that hath wordes and deedes, he that doth what he sayeth, shall be great in the kingdome of heauen.* Agreeable to this; The name of Great fitteth or serueth aply to the Blessed S. Gregory Pope, and Doctor of the Church, for that he taught and also wrought; for that which by mouth he taught, he effected and performed in work. So that with great reason he hath the name of Great in the militant Church, so is he likewise great in the Church Tryumphant, hauing therein a highe and emynent place; The life of this Saint was written by *Damasus*, and by *Iohn a Deacon of Rome*, by *Venerable Beda*, and others in this manner.

Saint *Gregorie* was borne in *Rome*, & was the sonne of *Gordianus* a senator, of the linage of Pope *Felix* the third of that name. He was in blood noble, & in patrimonye verie rich. S. *Gregorie* was vertuous of life from his childhood and was much addicted to pietie, so that it was then hoped, he would prooue such a man, as indeed he did. He gaue himself to the studie both of humanitie and diuinitie, in which he profited greatlie! He was verie much affectionate to a religious life and was a Monke of the order of *S. Benedict*. and the first that by Papall authority approoued that order. He was verie liberall to the poore, and had so great a loue to build monasteries, that he founded sixe in *Sicilie* at

his owne cost. Also he conuerred the house of his father into a monasterie, and therein he made an hospirall to lodge poore people, that came to *Rome* on pilgrimage. from other countries. These good deedes, the example of his vertuous life, with his great wisdom & discretion, made him so acceptable, and beloued in *Rome*, that there happened not anie matter of importance or waight, but therein they vsed him, and had his aduise. Euerie one comended that which he approoued, & disallowed that which he disliked. Pope *Benedict* made him deacon. In that time none were ordered, but those that were renowned for their vertue, and whose conuersation was approoued.

Venerable *Bede* relateth, that *S. Gregorie* seeing certaine children slaues to a marchant of *Rome*, who were verie beautiful, he demanding of what countrie they were, it was told him that they were *Angles* (that is Englishmen) and sonnes vnto Gentiles, *S. Gregorie* said: surely the name fitteth them, for they seeme to be *Angells*. It is a pitifull case that the soules of them to whom God hath giuen such beautifull bodies should be damned, being Idolaters. Wherevpon he went to Pope *Benedict*, and desired him to send some learned and vertuous men, to preach the faith in *England*. And for that none was found to fitt as himself (who also was most readie to accept thereof) he was designed for this work. and set forward on his iourney. But forth with the people of *Rome* came with one consent to the Pope, desiring him not to deprive the citie of a man so necessarie, & needfull vnto them, wherevpon he was recalled. Shortlie after Pope *Benedict* dyed, & *Pelagius* the second succeeded him. At that time the elected Pope was constrained to demaund the approbation & confirmation of the Emp. of *Constantinople*, for so the Emp. would haue it, more by reason of his power & authority, then any right thereunto. *Italie* then sustaining great afflictions, by the cruell inuasions, & wars of the *Longobards*. Pope *Pelagius* tooke no care to send anie Legate vnto Emperour *Tiberius* for his confirmation. But afterward, fearing violence wuld be offered vnto him, he sent thither *S. Gregorie* to mitigate his indignation, who traualled so therein with *Tiberius*, that he accepted the excuses made in the behalfe of the Pope. *S. Gregorie* staid certaine yeares in *Constantinople* and there he wrote that diuine exposition vpon *Iob*, at the instance of *Leander* Archbishop of *Ciwill*. Who was his great friend, and betweene whom to and froe passed many letters. In *Constantinople* he had a great conflict with *Eutickius* Patriarch of that citie, who had written a booke in which were manie errours, whereof *S. Gregorie* did so conuince him in the presence of the Emperour, that he made him to reuoke al those false opinions that he had written. Then died *Tiberius*, and to him succeeded *Mauritius* his sonne in lawe, with whom *S. Gregorie* held strict friendship, and was God-Father at Baptisme to one of his sonnes. Then he returned to Pope *Pelagius* (being besieged in *Rome* by the *Longobards*) who sent for him to come home.

S. Gregorie departed fro *Constantinople*, & with him *Smaragdus* who the Emperour *Mauritius* sent into *Italie* with the title of *Exark* or *Viceroy*, who had in his companie

companie a puissant armie wherewith to deliuer the Pope & the cittie of Rome from the siege, and withall to gouerne some countreies and citties which the Emperour had in *Italie*. This aide relieued the Romanes in some sort, for *Smaragdus* ioyned battraile with the *Longobards* & ouerthrew them, so that they were content, to make accord and peace. *Gregorie* was receiued at *Rome*, with great ioye, as well of the Pope, as of all the people of *Rome*, as he deserued by his deeds & help, whereof the Christian comowelth in generall, & euerie particuler man by himself were partaker. Although by the coming of *Gregorie* the warre in the countreie ceased, yet not long after came another afflictioⁿ fro^m heauē, & that was a great pestilence, that at the beginning depriued Pope *Pelagius* of his life. The multitude was so great that dyed afterward, that the liuing were not able to burye the dead. The miserable Romanes could not tell which way to look for help or for aduise, but onlie after *Gregorie*, who in these grieuous afflictions was not discouraged, nor daunted, but by fasting, almesdeeds, & prayers, which he did, & which he perswaded other men to do in like sort, he endeoured to pacifye the indignation of God. On the other part, his care was of the comon good, going himself in persō to prouid necessarie things for euery mans need. Some he visited, some he encouraged, and cheared vp, some he comforted, & helped euery one as their need was. He caused all the people to be assembled vpon one daye, which was vpon the 29. of *August*, in the Church of *S. Sabina*, and going into the Pulpit he made to them a sermon, and sayd to them among other things. It shalbe now reason my louing brethren that we feare Gods scourge, since at this present time his hand is so heauy against vs. You see how God in his anger striketh the people, & how many die on the sodeine. The infirmities cometh not before the death, but cometh and killeth before they be sicke, he that is stricken with this euill, dyeth before he hath time to lamēt his sinnes. Thincke you how the synner may appeare before the angrye Iudge, hauing not now time to weepe and lament for his misdeeds comitted. They that dwell together in one house, doe not dye one by one (as comonly they doe) but they all fall to the ground & die at once. The houses stand emptie and void, the fathers see the sonnes dye, & the heires dye before them, whose land they thought to haue enherited. Therefore my brethren let vs retorne to lamentation & sighing for our sinnes, whilst we haue time, the sooner will the Iudge incline his eare to the prayer, when he that prayeth correcteth his fault, & amēdeth his life, God threatneth vs, he holdeth ouer our head the sword of his chastisement. Let vs be perseuerant, and continew in teares, and weeping, for it is the will of God, (who is pitifull and mercifull) that with our prayers, as it were by violence, we should take & pull the sword out of his hand. Therefore my brethren let vs all this present day confesse our offences, and to morrow let vs make a processioⁿ with *Litanies* to the Church of the mother of God. And since we haue all synned; let vs altogether lament and weep for our faults & misdeeds, for our wise Iudge seeing vs to chastise our owne offences, will recall and reuoke the sentence giuen against vs.

Euery one tooke great comfort at the wordes of *Gregory*, & the next day they

went on processio & in one houres space, in which the processio lasted, there dyed 80. persons. The processio was ordered in this maner. The fathers were assembled in the Church of *S. Iohn Baptist*. The seculars in *S. Marcellus*. The moncks in *S. Iohn and Paul*. The Nonnes in *S. Cosmus and Damyanus*, the married women in *S. Stephen*. The poore men and children in *S. Cecilia*; When they were all assembled, they went in processio to a Church of our Ladie which was large and great, and able to hold them all. This solemne processio was made many times, till that it pleased God to pacifye his wrath, and the sodeine death began to cease. Sixe monethes were passed since Pope *Pelagius* was dead, and in all this space there had bene no speech of chusing a successor, for euery one looked hourly for death.

At the end of that time the clergy & people of *Rome* elected *Gregory* for their Bishop, & Vniuersall Pastor with one consent, and without the gaine-saying of any one. His thought was from it, and he would not accept the charge vpon him. But they sent one to the Emperour *Mauritius* for his approbation. And although *Gregory* had required him to say, that he would not giue his approbation; yet he knowing *Gregory* aforetime, & for that the election was good, he confirmed the same. Some authors and *Naucletus* by name say: that when *Gregory* vnderstood he was elected, he chaunged his habite, & fled secretly into certeine mountaines, and that the people going to seek him, saw a bright pillar like to fyre descend from heauin, ouer the place where he lay hidden. By which meanes finding him, they led him to *Rome* in manner of vyolence. After that he was consecrated and the pestilence not whollie ceased, he commanded the processions to be continued, & caused them to beare before them a most goodlie ymage of the glorious Virgin Marie, which was by report painted by *S. Luke*, and is at this time kept in the Church of *Santa Maria Major*. Authors of good credit do write, that viſible before this ymage, they might see the thick and corrupted ayre to flye, & disperse, & that there were Angells that song: *Regina celi latere. Alleluia*. They say also that Pope *Gregory* saw an Angell about the castell, that put vp a bloody sword into the sheath, for which reason it was after ward called: *Castell. S. Angelo*. Where before that time, it was called *Moles Adriani*. These thinges, be straunge & merueilous, but God vseth to doe greater thinges for the loue of his seruants.

Rome being deliuered of this scourge; the B. Bishop began to rule & gouerne the Church in such sort, that he left vnto his successors many exâples of holy life and doctrine. Every day he inuited some pilgrime vnto his owne table; and one daye it happened that he receiued *Iesus Christ* into his house in a pilgrimes weed. He had a rolle of all the poore men in the citie, & gaue vnto euery one of them vittaille to eate, & other thinges also for their sustenance. He destroyed many heresies in all countreis by his incomparable learning, & by his great dilligence. As that of the Donatists in *Africa*, of the Manychees in *Gicilia*, & of the Arryans in *Spaine*; conuerting *Recaredus* King of that Prouiuce, by his wholesome admonitions. He sent preachers into *England*, who conuerted all the people of that Isle to the

to the Christian faith, in such sort that *Beda* calleth him, the Apostle of the English men. He opposed himself against the Patriarke of *Constantinople*, who pretended not to be subiect to the Church of *Rome*; & brought him to submit himself and to acknowledg the B. of *Rome* to be his superior. *Gregory* had somewhat to doe with the Emperor *Mauritius*; for that he had made a law that no souldyer should be made Priest, or Monck, except he were lame, or otherwise vntie, or vnable for the warre. Against this law, *Gregory* wrote sharply to the Emperor, in such sort, that he did abrogate the lawe, but yet he remayned displeased against the Pope. The Emperor was moued to further indignation, for that *Smaragdus* the Emperors Capteine (not being friend with the Pope) wrote both to the Emperor and to others also, many slaunders of *Gregorie*; accusing him of many defects, & excesses of his duetie, (from which he was most cleare,) saying: he had put to death *Malcus* a Bishop, (who had ben accused to him of some faults,) without hearing what he could say, to cleare himself. That he had pulled downe and defaced many sumptuous buildings in *Rome*, which famous men had left to conserue their names in eternall memorie. Which they said the Pope had done, that the Pilgrimes that came to *Rome* should not trouble their mynds, in gasing on those profane Antiquities. To this *Gregorie* made answer: that the Barbarous nations that had taken and wasted *Rome*, had done that spoile & not he. For the death of the Bishop, he wrote to a favorite of the Emperors called *Sabian* in this manner. I desire you that you will on my behalfe tell *Cesar* thus much. That if it had bene my office and duetie to kill men, and if I would haue intromitted to haue managed warres, it might haue bene that the *Lombards* should not at this day haue had a king in *Italye*, and if they had had one, I suppose I should haue bene able, and of strength, to haue destroyed and vtterly confounded him. But for that I feare God, I make a scruple, and feare to put any one to death. The Bishop *Malcus* neuer was prisoner; for the same day that he was conuicted of his fault, and iudged for the same, he dyed sodeinly. He that saith I killed him, saith not the truth, for he that killed him was God. To him I referue the imputation of this slaunder, which is imposed on me, and wherewith I am wrongfully charged. These excuses nor the life which the Pope ledd (although it was most holie) were sufficient to cause the Empr: to relent, but that he would still be at varyance and discord with *Gregorye*, vntill he left persecuting him, by reason of a miracle which happened, which was this. One day the high streete of *Constantinople* was full of people, and at middaye appeared therein a man in the habite of a monck, with a naked sword in his hand, who said with a loud voice. With this sword shall *Mauritius*, and his wife, and children be slaine shortelie, and hauing said thus, he vanished away on a sodeine. The Emperor perceiued that he was thus threatned, for that he had persecuted *Gregorie*, and therefore he sorrowed for that offence, and did penance; desiring God to forgiue him. Neuertheles, there rose and rebelled against him one *Phocas* in *Chalcedon*, and beheaded him. Here ended not the troubles

of S. Gregorie, for Agilulfus King of the Longobards made warre against him, and besieged him in Rome, and in that yeares space (so long the siege endured) the citie abode much affliction, which to the good Bishop was as grievous. The wife of this king was called *Theolinda*, who bore a great affection vnto S. Gregorie, for which cause he dedicated the bookes of his dialogue vnto her. This good Queene not only perswaded the king her husband, to end the warre, but also obtained of him to receiue the Catholique faith, and to be made a Christian, for vntill that time he was an Idolater. By this meanes S. Gregorie had some rest and quietnes, and also time to exercise himself in good works, as writing many profitable bookes reformyng the ecclesiasticall state, and amplifying the worshippe of God. For he appointed the manner to say Masse, and encreased the ceremonies, and put them in such order as they be at this day. You haue to vnderstand, that in the primitiue Church the Apostles and other Prelats their Successors ordeined, that in the sacrifice of the Masse, before the consecration of the Blessed Bodye of Iesu Christ, they should say some prayers, and read some lectures of the old and new Testament. The Bishops of Rome afterward enlightened by the holy Ghost, reduced it to that order which is in vse at this day. Pope Celestinus ordeined the *Introitus*, and the *Gloria in excelsis*. Our Pope Gregorie ordeined to say the *Kyrie-eleison* nyne tymes, and the praier. Gelasius ordeined the Epistle, and the Gospell; Damasus the Creede, to be said on fundaies and some festiuall daies. Alexander put in the Canon this clause, *Qui pridie quam pateretur*. Sixtus ordeined the *Sanctus*. Innocentius the *Pax*. Leo the *Orate Fratres*, and these wordes in the Cannon: *Sanctum Sacrificium & immaculatam Hostiam*. Pope Gregorie, in the same Canon ordeined the particle which saith: *Deus, noster in tua pace disponas*; And so from this time is kept the order which is nowe obserued, except in the Church of Millaine, in which is the office of S. Ambrose; and in Constantinople that of S. Iohn Chrysostome. And in Spaine and chiefly in Tolledo the office of S. Isidorus; which be all different in some smale ceremonies from the Gregoryan office. S. Gregorie hauing composed the office in this sort, he labored also to sett the Ecclesiasticall persons in order; wherefore in some Councells that were holden in his time, and in many particular *Proprio's mora's* he ordeined: that in one prouince there should be but one Metropolitanane. He appointed that a priest accused for any offence, might cleare himself by his owne oath: He forbad secular women to enter into the monasteries of moncks, or Nonnes. He appointed that the *Litanyes* called the greater, should be celebrated in the Church betwene Easter, & *VVhisomide*, & on S. Mark's daye. He ordayned the processions, the benediction of the Palme, and oliues, on the sonday next before Easter, and the benediction of the Candles vpon candlemas day. He composed the benediction of the Paschall candle, although before that time the newe fier was hallowed, and blessed. He also ordeined the benediction of the ashes, on the first daie of Lent, and the washing of the

of the feete on maunday thursday. He was the first Pope that wrote in the beginning of the Bulles of the Bishops of Rome, these words of humilitie: *Servant of the servants of God*. In this and such other good works the good Bishop was exercised, wherefore he deserved to see the vniuersal Church in peace, in the most worthy and most goodly sort that it had bene to that day. For in al the whole knowne world Christ was worshipped, and Idollatry was so put to flight, that you could not know where to find it. But shortly after his death, was discovered the wicked *Mahomet*, who hath done great harme vnto christianitie. After that, *Gregorie* had sene that which he so much desired, to wit: vniuersal peace in al the church, it pleased our Lord to cal him away, to bestowe on him the rewarde that his good works deserved. And so he departed this life by sickenes on the 12. of March in the yeare of our Lord 605. *Phocas* being emperour, (and on the same day the Church doth celebrate his feast) after he had bene Pope 13. yeares & a halfe. At two times he made 62. Bishops, 39. priests, and 5. deacons. His death was bewailed of al the Romaines and of all Christendome so much, as his holy and vertuous life deserved. His bodie was buried with manie teares in the Church of *S. Peter*, & the Church accounte him in the number of the holy Doctors & Confessors. He is one of the foure Doctors whom the church holderth as of greatest authority among the other Ecclesiastical Doctors. He deserved the name and title of *Great*, for his heroi-call vertues, and for the worthy worcks that he wrote. *Peter* the Deacon affirmeth; that he sawe many times the holy Ghost sitte on the head of *S. Gregorie* in forme of a doue, whiles he wrote. His doctrine hath this particular and especiall grace, that it declareth the affections that be in men, in such sorte; that he which considereth and marketh it wel, when he readeth his workes, (as *S. Thomas* of Aquine noteth) it shall seeme that it speaketh to him. God giue vs grace that reading his doctrine, and making vse and profit of it, we may gaine and gett the glorie of God with him. *Amen.*

The life of S. Ioseph spouse to the virgin Marye.

The glorious S. Bernard saith: that Ioseph the sonne of Iacob the patriarch was a perfect patterne of Ioseph the spouse of the mother of God, and they two had the same name not without a mystery. The one was holie, and so was the other; the one most honest and the other most chaste. The one was sold and sent into Egypt, by the enuy of his brethren, the other to fly the furie and enuy of Herod, who lay in wait to kill Iesus Christ, fled into Egypt, taking Iesus with him. The one to obserue fidelitie to his Lord, would not consent nor satisfie the vnlawfull desire of his ladye; the other for reuerence of the Mother of God, neuer companied with her carnally, albeit shee was his spouse. To one was giuen the knowledge and vnderstanding of the dreames of Pharaos, and to the other was reuered and disclosed in his sleep celestiall mysteries, and ineffable secrets. The one layd vnto the wheat in Egypt, not for himselfe, but for the other people, the other had in keeping the bread that came from heauen for the benefit & good of the whole world. The life of this B. Patriarke gathered out of diuers Authors was in this manner.

Ioseph was of the royal tribe of Iuda, of the house of David, & borne in Bethleem. He had two fathers, the one natural, the other Legal, which was Hely. Iohn Gerſo affirmeth: that he was sanctified in the wombe of his mother, as S. Iohn Baptist and Hieremias was. He was a virgin as S. Hierome saith against Eluidius, S. Augustine in his booke de natura & gratia saith: he synned not mortallie at any time. He was the true spouse of the virgin (after S. Thomas) & of her much beloued for the spouse is bound to loue the bridegrome. He was the dry nurse and chief seruant of the sonne of God, and with his labour gouerned & maintained the mother & the son, who maintained & gouerned the whole world. He was alwaies in the companie of the glorious virgin, and the sonne of God. He was partaker of all his traueils, & was a most faithfull preferuer of her chastitee and virginitie. He was the first man that sawe and worshipped the sonne of God after he was borne, and deserued to heare the angells who made ioy in heauē. He was present at the ioy of the Shepheards that night our sauior was borne, and was conuersant with the mother, and with the son of God a long time, dwelling in one house with them, eating at the same table, and of the same meate, and drinking of the same cuppe. He helde in his armes the sonne of God, and that not one or two daies, but many yeares, to embrace, kisse, & serue him. It is also presumed that he refreshed him with songs & other pleasures, wherewith little infants are delighted, so that the good old man shewed himselfe like a child, to make the son of God merrye. The father eternal honoured S. Ioseph more then other of his time, since he elected him to be the dry nurse of his holy sonne, & permitted that the virgin mother, should call him the father of his sonne. The sonne did also honour him, for that he especially elected him for his companion, & seruant in his youth, & almost in all his life. It was no small honour that Ioseph some times comaunded and Iesus

Christ

Christ obeyed him. The holy ghost honoured him also, since that he would, that Ioseph should be spouse also to the B. virgin being the espouse of his maiestie. When Ioseph affianced the virgin he was fourty yeares old, as some Doctors hold, by the testimony of *Isa*, who saith: The bridegrome shall reioyce with the spouse, & a yong man shall dwell with a virgin. And it is a thing verylike to be so for one of the causes wherfore the virgin was espoused was, that the bridegrome might attend and serue the sonne and the mother also, & with his labour maintaine them, which thinge he could not haue done if he had bene very old. And although that ordinarily or vsually, Ioseph is painted an old man, that is done for the chastitie of the virgin, & also in signification that he was wise or prudent, & temperate, for so be old men that be vertuous, for the great experience they haue in affaires. *Iesus Christ* is also painted in the shape of a Lamb, to represent vnto vs his perfe& Innocencie, with which he was sacrificed, and that without resistance. Thus much would S. *Luke* signifye of S. Ioseph, in calling him *Vir*, that is: a man, for he is called a man that is prudent, and discrete, nor very yong nor very old, but from 40. to 50. yeares. I haue said this holy patriarch was a virgin, but it is a matter disputed among the holie Doctors. For all the greek Doctors and some of the latine hold, that he had sonnes by another woman, & that they were those that in the gospell are called the brethren of Christ. Although that word will not compell one necessarily to say, that those were the carnall brethren by father & mother, for that it was a custome amongst the hebrewes to call their nere kinsmen brethren, as we read in Genesis of *Abraham* and *Lot*; who called one another brother, & yet they were vncler, & nephewe, one to the other. In the gospell also they be called brothers of *Iesus Christ*, who indeed were his cosins: Hereof it is that S. *Ierome*, *Augustine*, *Rupertus Tinitienfis*, *Hugo de sancto Victore*, the venerable *Beda*, and many other Authors say: that S. Ioseph was a virgin, which thing is very conuenient & fitte. for we see that when the B. virgin (which was well in yeares at that time) stood at the foote of the Crosse, her B. sonne recomended her to S. *Iohn Euangelist*. The holie Doctors say that he did recomend her vnto him at that time before any other, for that he was most beloued, & also for that he was a virgin. If this be so, it shall be more conuenient & fitte, that when the B. Virgin was in a more flourishing age, shee shold be recomended to a virgin, as S. Ioseph was. Some say and namelie *Germanus* Arch Bishop of Constantinople, that the virgin Marye being of marigeable yeares, and remaininge in the company of many other damoels, with whom shee was brought vp in the temple of *Ierusalem*, yt fell out, that many were taken out to be maryed, but the Blessed virgin said: that shee might not Marrie, for that shee had offered her self to God, and made a vowe to keep her virginitie. This thing was straunge, for in those daies, there could not be found a damo-fell but shee desired to be maryed, and to haue children, and this they did for that they knewe, that there shold be borne into the world a great prophet, A Messyas, and vniuerfall Redeemer of all mankind. Wherefore

euery

Cap. 11.

Ioh. cap.
19.Ioh. cap.
14. 35.

euery one pretended to haue parte in that, and although that they might not be mother of him, yet euery one desired that he might be of her lynage. This was the cause that *Anna* who was after mother to *Samuell*, shewed her self to be agreed in the temple, so that *Hely* the priest thought her to be dronken, & that proceeded of nothing els but of the great desire shee had to haue childrē. When *Iephie* wold sacrifice his owne daughter, shee asked a time wherin to bewaile her virginitie, which proceeded of that, shee was depriued of that hope. The deceite that *Thamar* vsed to her father in lawe, when shee fained her self to be a harlot, that shee might vse carnall companie with him, proceeded of noe other. The virgin hauing then said, that shee had vowed vnto God to keep her virginitie, it seemed vnto them all a straunge thing, and not heard of before that time. And therefore the priests and Doctors were assembled together to consult herof, and to take aduise what to doe in this case. It is said, one of them had a reuelation from God, that his will was, that shee should be affianced in this sort. That all the yong men that were of the line of *Dauid* (as the virgin also was) which were to take wives, should meet on a day in the Temple, and that euery one should beare in his hand a rod, and that he whose rod did budde, should take Marye for his spoule. So they did, and the rod of *Ioseph* budded, and so he espoused the virgin. This I haue said as some Authors doe affirme it, & as it is painted in many places, which although it be a smal proof, yet some it is, that it is true. But were it thus, and in this manner or noe, I do neither affirme nor deny. But this that I nowe say, is most certaine, which is. That *Ioseph* hauing espoused the virgin, and it happenyng her to be with child, and knowing that it was not by him (for that they had both of them made a vowe of chastitie at their espoualles) was much astonished, and amased. He was iust and would not defame, her but determined to put her away secretlie. Of this there be two opiniōs. *S. Ierome* *S. Iohn Chrysostome*, *S. Bernarde*, *Origin*, & many others say: that *Ioseph* neither imagined nor thought any euil of the virgin, but would leaue her, reputing and iudging himself vnworthy to haue her for his spoule. As *S. Peter* and the Centurion who said to *Christ*, desiring him to depart from them, for they were not worthy of his presence. *S. Augustine* and *S. Ambrose* are of another opinion, and say: that although *Ioseph* esteemed the virgin *Mary* to be a most holy woman, and that of her he had no cause to imagine any euill, yet seeing her great with child, and being assured that he kept her no companie, he was troubled, and doubtfull what to think on either side, he held and reputed her for holie, and he sawe her great with child: therefore he knew not what to iudge, but he inclined to that opinion, that in her there was no euill, and that she hauing kept it close, shewed a care to preserue the honor of God, and her owne credit. But to see his spoule to be deliuered of a child in his house, and not hauinge kept her companie in any sort, would be to him a great blemishe in his good name, but if he should think any euill of the virgin, and should diuulge, and publishe it, and should accuse her of adultery, he being a iust man, he thought

she ver-

he should doe his spouse a grievous iniurye by this imputation, since shee lived a vertuous life, and of whom he could not once thinck any euill. To ease and disburden himself of thes troubles, he thought to send her back to her fathers house, by some deuised excuse or other, & himself to depart out of the countrey as a banished man. It were no reason we should omitte to consider what a grieve it was to the glorious virgin, to see her spouse so melancholike, & disquiet in mind. Shee loued him dearelie, and thee would haue vsed some words to haue deliuered him from his troubled and disquiet thought, but it was not fitte thee should opē the mistery, wherefore shee held her peace & leste the care therof vnto God. God would not hold Ioseph his beloued sonne any longer in suspence or doubt, but to disburden him of this grief and sorowe, sent to him an Angell, who spoke to him in his sleepe and said: Ioseph sonne of David feare not, all things be well, if thy spouse be with child, it is not by man but by the Holie ghoste, for this is the damosell of which I say speaketh, who being a virgin shall bring forth the Sauour. She shall bring forth a sonne and thou shalt call his name Iesuw, for he shall saue his people. When Ioseph heard thes words, he remained very well satisfied in his doubt.

Math.
cap. 2.
Cap. 7.
v. 14.

S. Bernard saith: that God permitted Ioseph to doubt, for that no doubt should remaine to vs, of the puritie of the gloryous virgin. And as the doubt of S. Thomas the Apostl in the article of the resurrection, causeth that none haue cause to doubt ther-after, so of the doubt of S. Ioseph it commeth to passe, (although there be difference betweene thes two doubts) that none can any more once think or haue any scruple of the puritie of the virgin, and of the conception of her sonne, which was by the holie ghoste and not by man. Ioseph herin shewed himself to be indeed a person aduiled, of credit, and of good intendment, for where shall you nowe find a man in the world that should haue such a matter in his houle, and would not crye out, exclayme, and complaine to his friends and kinsmen, yea and would not bring the matter to be publicly heard in courte of Iustice. But S. Ioseph handling the matter in that sort, shewed himself to be a man of iudgment and discretion. And if men of iudgment and credit be honoured therefore, great honour and estimation ought we to giue to this B. patriark.

Ioan.
24.

Sometimes it happeneth a person hath greate estimation in regard of the partie with whom he marrieth. If a damosell of meane estate should by her vertue, and good parts come to be a Queene, shee should be highly regarded and esteemed. So also if a priuate man tooke a Queene to wife, notwithstanding he be of base and meane calling, yet is he worthie of estimation. So happened it to Sainct Ioseph, who by meanes of his wife rose to great honour. for he became true spouse of the true Queene of the Angells. A man vsesh to be so much reputed, and esteemed, as men see him fauoured, and to hold familiarity with the king. In this respect likewise, the accompt of this saint is very great, for that he was so fauoured of the king of heauin,

for he conuerſed & conferred with him as familiarly as if he had ben his ſonne. Moreouer, ſome perſon is likewiſe of highe accompliſhment for that he comaundeth, and hath men of reconing at his comaundement, for which reſpect & cauſe, the authoritie of S. Ioseph is well perceiued, for that he comaunded not the ſonne as Ieſus did, but the ſonne that created the ſonne, to wit: Ieſus Chriſt our Lord God, and our Ladie. S. Hierome ſaith: that to expreſſe ſufficiently the praifes of S. Paula, it was needfull to him to haue a 100. tongues. With more reaſon we may ſay that to ſhewe the praifes of S. Ioseph as he deſerueth, it ſhould be needfull to ioine in one, many tongues of men and alſo of Angells, and yet all together, are ſcarſe ſufficient to expreſſe and declare all his merits and deſerts.

See Bar.
19. 1. 1.
21. 12.

Some haue ſaid that he was yet aliue when Ieſus Chriſt died. But it is very certain that he departed out of this liſe, at the beginning of the preaching of Chriſt our Lord, for if he had bene aliue the euāgelift would in on place or other, haue made mention of him, euen as they name oftentimes the B. virgin. S. Ioseph then paſſed out of this liſe at the yeares of 69. and the 29. yeare after the birth of Chriſt Ieſus, who was preſent at his paſſage, and comaunded the Angells to carry his B. ſoule into the boſome of Abraham, where he made true report to all the holie fathers which were there, ſaying vnto the, that after ſewe daies they ſhould be deliuered from out that place. S. Bernard ſaith: that on the day of the reſurrection of our Lord among the other which roſe with him, S. Ioseph was one, and that on Aſcention day with our Lord he aſcended into heauin in body and in ſoule alſo, to enioy the eternall felicitye. To which God of his great mercy bringe vs. Amen. The Catholik Church celebrateth the feaſt of S. Ioseph on the 19. of March.

The liſe of S. Benedicte the Abbot.

Mat. 21.

God ſpeaking in the booke of Deuteronomy, with his people, ſaid vnto them: If thou ſhalt harken to the voice of thy God, and bearinge it ſhall obſerue all that which he comaundeth thee. Thou ſhalt be bleſſed in the citie, bleſſed in the field, bleſſed in the fruit of thy bodie, and bleſſed in the fruit of thy ground. This agreeth very ſuly to S. Benedicte who hauing hard the voice of God and his precepts and comaundements, and obſerved them; God gaue to him his benediction, and he was bleſſed in the citie, for he ſhewed many good and vertuous examples in yt, and conuerted many ſoules. He was bleſſed in the field, for that he was the firſt founder of the monaſteries in the wildernes, and occaſion that many ſerued God and did ſaue their ſoules. Bleſſed was the fruit of his bowells, by which you may vnderſtand his diſciples and by the ſame: Bleſſed was the fruit of his ground: by which we may vnderſtand the multitude of ſoules which by the meanes of his diſciples, were conuerted to God and were ſaued. But the benediction of God ſtayed not here, for he would he ſhould be bleſſed, in that he would haue him to be named Benedicte. The liſe of this gloryous ſaint, was written by S. Gregorie the great, in the ſecond booke of his dialogue in this manner.

Saint

Saint *Benedi^{ct}* was borne in *Nursia* a cittie in *Italy* among the *Sabines*, a people that dwelt not farre from *Rome*. He was of a noble familie. Being yet very yong, his father sent him to *Rome* to be instructed in the liberall arts, and therein he spent some time. After-ward considering the daungers of the world, and that many of his fellowe disciples ran headlong into diuers heynous, and greuous offences, for that they did abandon thei^{re} selfs, to followe their youthfull pleasures, he fearing the like might happen to himself, iudged it better to giue himself ouer whollie to the seruice of God without so much learning, and to be saued, then with more learning to offend God, and to be condemned to hell fire. Vpon this supposition he forsoke his studdie, & neglected the tender cherishinges of his father and mother & all his friends, determyning to put himself whollie into the seruice of God. To effect this, he took his iourney toward a desert which was 40. miles from *Rome* called *Sublacum*. In this place was great store of water, and many litle brooks runnyng from diuers places made a great lake, at the place where they meete all together. Before that *Benedi^{ct}* came to this place, he mett with a Relligious man called *Romanus*, who liued a monasticall life. This good father reasonyng with *Benedi^{ct}* vnderstood his vertuous desire and desseigne. And seing him yong in years and of a fine complection, made great account of him, and praised him for his intencion, and promised to aide him therein. He also kept him companie vntill that guided by God, they came to a caue among certaine craggy cliffs of a mountaine, vnto which one could not passe but with great difficultie.

In this place *Benedi^{ct}* chole for his habitation, and there he remained. *Romanus* promised to visit and to helpe him the best he could with sustenance, and to he departed, leauing him all alone but well accompanied with the grace, and loue of God, and with a desire to serue him. *Benedi^{ct}* entring into the Caue, fell on his knees, lifted vp his hands toward heauin, giuing God thanks for that he had deliuered him from the world and the snares therof. In this place (saide he) O my Lord God will I liue with thee alone, being my selfe alone. Nowe neither father, nor mother nor honour, nor riches, nor any other things in the world, shall hinder me from thinking on thee, to speake with the, and loue thee only. Helpe me my Lord for I am entred into this dark caue, and desert, putting my confidence in thee, and beleeuing certainly that thou wilt aide me, and defend me, from all things that may mollest and anoye me. The newe heremite was not satiate with giuing thanks to God for this good benefit receiued (as it seemed to him) for being conducted by God to this place, but he continued three whole yeares, tamyng his flethe, with fasting and austeritie.

His meat was such as *Romanus* sometimes brought him, for he liued in a Cell not farre from that place vnder the obedience & rule of a good and holy Abbot called *Deodatus*, and as often as he could get time were it neuer so little he would bring some ouerplus of his parte, which was some litle piece of bread and giue yt vnto *Benedi^{ct}*. He called him a farre of with the sound of a litle

bell, for it was some-what difficult to goe vnto the cane, and when *Benedict* hard the bell, he went forth, & tooke the benediction that *Romanus* brought vnto him. Then staid they a while together talking howe thinges went, and of the fauours that God had shewed to him, and of the conflict with the deuills, and of his other continuall exercises. *Benedict* yelded to him account of euery thing, and *Romanus* encouraged, and comforted him, praying him not to betyred, but to proceed in his good purpose, although little needed to exhort him thereto, since it was all his intent. God would not leaue his seruant *Benedict* only vnder the care of *Romanus*, (although hee took as great care for him as was possible for a man) yet oftentimes he could not performe his desire and intent toward *Benedict*, being hindered by some busines that the Abbot enioyned him.

It happened that in a village not farre of dwelt a priest of holie life, who (it beinge then neere Easter) made better and extraordinarye preparation for good cheare then he vsed to doe. To this priest God spoke: Thou takest paine, that thy meat may be delicate and curious, and my seruant is like to dy for hunger in the desert. The B. man staid not to heare more, but with speed taking the meat he had dressed, went out on his way, to find the seruant of God. He vsed herin such diligence, passing vp mounteines, trauesing valleyes, and searching caues, and dennes, and broken places, that lastly on Easter day in the morning he found the place where S. *Benedict* was. When they mette and had saluted eche other, they fell to praier a while, and then satte downe and talked together of ghostly matters. Then the priest said to *Benedict*: This is Easter day, it is meete that thou ease some of the meat that I haue brought thee, and giue some refreshing and comfort to thy afflicted bodye. The blessed man answered. Certes it is Easter to me, since I do deserue to see thee, but otherwise I knowe not what daie it is. Then replied the priest, knowe that to daye is the day of the Resurrection of our Lord *Iesu Christ*. yt is not lawfull for thee to fast, and bycause thou maist haue some-what to cate, God hath sent me vnto thee. *Benedict* receued the meat that the priest had brought, and giuing him great thanks for it, the priest returned to his Church. On that day the B. man was well releued.

Not many daies after, some shepheards by chaunce passing by, and seeing the blessed man a farre of among the trees, they thought he had bene some saluage beast, for that he was couered with skinnies; but by viewing his face, they perceued it was a man, and drawing nere they spoke vnto him, and were much comforted with his holy words. Thervpon did they giue notice of him to the places there about, and begging some vittailles, they brought it ordinarily to him; who in recompense therof and to requite them, gaue them good and holc-some exhortacions, in such sort, that manye left and forsooke their sinfull, and wycked course of life, and liued a godlie and vertuous life. *Benedict* was one day alone, and the temptor came to him in the likenes of a black bird, flying round about him, and sometime close vnto his face,
so that

so that the blessed man might haue taken her, yet he would not, but made the signe of the Crosse, wherat the bird flew away, but left to the B. Man such a terrible temptation of carnallitie, that he neuer had the like.

The deuill brought to his mind a woman that he had seene in *Rome*, and he perceiued himself to burne in the concupiscence of her, which made him to wauer in his mind, so that he thought to forsake the desert and goe to find her. But God ayding him he remembred himself, and stripping himself naked, he shrew himself to on the bushes and thornes, and tumbled his bodie thereon, till it was so pricked and torne, that the bloud ranne abundantly from euery part therof, and the temptation was turned into grief and paine. This medicine did him great good, for he had not the like temptation during all his life, as he would tell to his disciples afterward. Nowe the fame of the blessed Man spread farre abroad, and many traueiled to him, and hearing his wordes, and withall marking the austericye of his life, were much astonished thereat, and many were confounded to see their owne lifes, and tooke occasion to amend and correct the same.

The Religious men of a Couent came once to him, and desired him to be their Prelate or Superiour. He knowing that they liued loosely, said vnto them, that he was too austere and sharp, and that they could not support and beare him, therefore he willed them to speak no more therof. The more the blessed man refused, the more they did importunate him, so that in maner they enforced him to yeld his consent. Hauing begun to gouerne them, he sharply reprobued those that deserued reprehension, and rigorously chastised those that deserued to be chastised, so that they all hated him, and daring not to bid him depart from thence, for that the countrey people knewe their euill behauour, they resolued on this peruerse and diabolicall deuise, that is to say; to giue him poison. Putting it in practise, they inuenimed the wine that the blessed man should drinke. The holie man, first made the signe of the Crosse vpon the wine, as his vse was, and the vessell miraculously broke in sunder, and the poisoned wine was all spilt; Then the blessed man found out their iniquitie, and rising vp, with a mild and quiet countenance said vnto them. My brethren, God forgive you this sinne you haue committed. Did not I tell you that your behauour and myne would not agree? Seeke you another Prelat conformable vnto your desire, for I doe not meane to exercise this office any more among you. And hauing said so, he departed away from them.

One asked S. Gregory if S. Benedict did well to leaue these Religious men, or if he were bound to continue in the gouernment of them to bring them to goodnes, he answered; If there be no hope of amendment, as he sawe none in them, it is no sinne to leaue them. For (saith he) if in one congregation or assembly, there be any that doe help and ayde the Prelate to discharge his dnetie, he is bound to gouerne them, and not to forsake them, although it be very much paine and traueille to him, but if he haue not any ayde or help, but

all do hinder him, he may without sinne leaue that charge, for that there is no hope of profit and gaine.

Benedicte returned to his caue, to which place many people resorted from diuers parts vnto him, with intent to be his disciples, so that by their aide he in small time built twelue monasteries: and in them all he put a conuenient number of religious men, vnder the charge of a man of approued life, who should gouerne them in his absence. He himself went from one monastery to another, visiting, and exhorting them, & prouiding for them all things necessary. Some noblemen of *Rome* sent their yong children to be brought vp in his monasteries where they might learne Christian behauiour. *Maurus* and *Placidus* that were after his disciples, and great holie men were two of them.

S. Benedicte visiting one of the monasteries perceived, that when the other religious men had ended their office and kneeled in the Quyer to make their metall prayer, there was one that alwaies went forth. He was rebuked for it by his superior, and *S. Benedicte* also reprobued him. He amended his faulr, but only for two daies: the blessed man desired that this monck might pray with the others, wherefore when he went out of the Quier, he on his knees desired God for him, and he sawe an ougly black boye, take him by the habite and pull him out. The blessed man cauled (by the meanes of his praier) the Abbot and the other Religious men to see it, then he gaue that Monck certeine blowes with a wand. The deuill driuen away by that chastisement, as if the blowes had ben giuen to him, ceased to tempt him any more, and he continued after that time as earnest at his prayers as any other.

It is a vsuall and ordinarie thing, that a man that is good hath alwayes one or other to persecute him. Herof it cometh that *S. Benedicte* who was very good, was persecuted by one, and this man was a Priest called *Florentius* who said much euill of him, and perswaded those that went vnto him all that he might, to goe to him no more. Whither goe you (said he) you vaine people, light headed, and full of curiositie, what more hath this monck in him, then they that be of our countrey? he is a synner as other men be, I pray God there be not hidden in him some great myschief, for many hypocrits there be in the world that faine holy life, that they may be sooner beleueed in their errors. Take heed that this man be not one of them, and with such wordes he laboured to diminishe the credit of the blessed man, but to small purpose was the diligence he vsed in this bad matter, for God furthered the proceedings of the blessed man, and caused them to encrease daylie. And yet the Priest obstinately ceased not to persecut him, and seeing that his words preuailed not, he tooke another course as bad. And sayning to send him almes, sent him a loafe of bread enuenimed.

The blessed man knowing well the malice and euill intent of *Florentius*; and what was in the bread, threw it to a crow which was so familiar with him, as it would come and take things at his hands, and he bad him take it.

The

The crow made shew as if he were afraid, & crooked as he came toward him, as if he would haue said: This bread is empoisoned. Then the blessed man said vnto him: Take it and feare not, for I would not haue thee to eate it, but only to carrie it to some place where no creature else may eate it. Then the crow tooke it and carryed it away, and within a while returned, and the bleiled man gaue him somewhat to eate, as his vsage was. The malice and wickednes of the deuillish man staied not, but he got certein common harlots and sett them in the gardein belonging to the Moncks, and there they stripped themselves naked and so daunced and shewed many lasciuious and wanton tricks, to entice and allure them to synne. When S. Benedickt sawe this, he thought that *Florentius* did it to driue him out of the countrey. Wherefore he resolved to depart, and with other religious men to build a monalltery in another place. When *Florentius* vnderstood of his departure, he made great ioye, and whilest he made a feast in his house for ioye therof, behold, on a lodeine he fell downe and dyed. *Martinus* discipule to S. Benedickt heard therof, and sent forthwith a messenger to him and said: Father you may nowe retorne right well, for he that persecuted you is dead. The blessed man made great grief and sorowe for the death of his enimie, for that he had lost a great meanes of more merit, as also for that his discipule reioyced at the death of him, for which he reprobued him very sharply, and enioyned him penance for the same.

At his returne to the Monalltery, S. Benedickt being there, vnderstood that in *Monte Cassino* there were yet some remnaunts of Paganisme, as a temple dedicated to *Apolla*, to which the paynimes went to make sacrifice. The blessed man moued with the zeale of Gods glorie, determyned to goe thither, with some of his religious men. Being come to it, first he threw the Idoll to the ground, brok the Altar in pieces, and sett fier on the trees that were round about the Temple, in which the Pagans adored the deuills, who gaue them Oracles and answers. Then he conuerthed the same temple into a Church, in the honor of S. *Martin*, and made there also an oratory in the honor of S. *Iohn Baptist*.

In that place made he his stay & residency, and called thither to him many of his religious men, and made in that place the chiefest monalltery. He was so affable and gracious in his speeches (with them that came to worship *Appollo*) in his preachings, and exhortations, that they came thither Idolaters and went back Christians. The deuill being much grieved that this his auncient habitation was taken from him, appeared visibly to the B. man in a fantasticall forme and cryed out: *Ahy Benedickt. Benedickt.* and for that the blessed man vouchsafed not to answer to such wordes, but turned away his face, the foule fyend cryed out louder *Maledickt*, not *Benedickt*, what hast thou to doe with me, wherfore dost thou persecute me? But looke for it, I will also persecute thy moncks. At that time some were working in the monalltery which was a building a newe,

newe, and made a walle; the blessed man sawe the diuell among them, wherefore with a loud voice he said to the labourers. Take heed my brethren, the diuell is among you: but the wicked tiend (God permitting it for the more glorye of his Saint) ouerthrew the wall which fell on a child sent thither to learne, and killed him outright. All the Moncks were very sorowfull. But the blessed man caused them to beare the dead body which was all bruised & crushed to pieces, into his Cell. *Benedict*. locked himself vp together with the dead bodie in the Cell, and fell to prayer, and continued so long therein, that when he opened the dore, the child was aliue by his hand. This miracle was spred thorough all the countrey about, & after a few daies, the sonne of a poore labourer dyed, the father brought him in his armes to the monasterie of *S. Benedict*. that he might raise him from death.

It happened at that time the blessed man was not in the monastery, wherefore the labourer left the dead child at the gate, & went to seeke him, & hauing found him out, he cryed with a loud voice *Benedict*. Render to me my sonne, restore my sonne to me *o Benedict*. The blessed man said to him, when did I at any time take away thy sonne, that thou askest him of me in this manner. I do not say (said the laborer) that thou hast taken him away, but I say he is dead, and I beleech thee to raise him to life. *Benedict*. when he heard it, did grieue much therat, for he was very humble. When he came where the child lay, he fell on his knees and said: Lord haue not respect to my sinnes, but to the faith of this man; I request thee to restore this child to life, and so shall thy name be glorified, in me thy seruant. The blessed Father was not yet arisen from prayer, when the child was reuiued, and stood vpon his feet, to the incredible ioye of his father.

Another time *S. Benedict*. sent *Placidus* his disciple. (who was afterward martyred) with a vessell to fetch water out of the ryuer. When he would haue taken water vp, he fell into the riuer. The Blessed Father sawe it, but not with his corporall eyes, for he was in his Cell: but he sawe it by reuelation. He commaunded *Maurus* another of his disciples to goe & pull *Placidus* out of the water. *Maurus* went, and before he came, the water had borne *Placidus* a good way into the riuer. *Maurus* intending to deliuer *Placidus*, and stepping in, walked vpon the water and did not sinck, and coming to *Placidus* took hold of him, and drew him out. *Maurus*, as soone as he came to drye land, perceiued he had gone vpon the water and not wet his feet. Then grew a kind varyance betweene *S. Benedict* and *Maurus*, by reason of this miracle, for the B. man said that it was to be attributed to the ready and sincere obedyence of *Maurus*, and *Maurus* said noe, and ascribed it to the holines of his master.

S. Benedict. had also the spirit of prophecy, which was plainly seene when *Totila* K. of the Gothes nor beleeuing the things which were spoke of *S. Benedict*, would proue the same, that he might make a jest and scoffe of him. For which purpose he caused one of his seruants to be appareilled in his royall and princely robes,

robes, and sent him with a great traine of attendants to visite the B. man, and bad them say he was the king. When *S. Benedict* saw him, he did not any reuerence to him; but said: Giue back thy royall robes to *Totyla*, and be content with thine estate. All they which came to deceiue him by this crafty sleight, were amased therat. Then came the king himself, and *S. Benedict* reproued him for some cruelties he had done, and told him he should dye within ten yeares. And so it came to passe.

On a time a louing freind of his sent to him two flaggons of wine for a present. The messenger that was sent, hid on flaggon by the way, & brought him the other. The blessed man accepted it very kindly, and said to the messenger, Sonne, take heed thou drinke not of the other flaggon, for there is some euill thing gotten into it. The messenger was much ashamed, and going to the flaggon which he had hidden, to see what was within it, sawe a foule ouglie serpent come out of it.

One of his Moncks asked leaue oftentimes to goe out of the Monastery for some triffling busines, and the B. man gaue him leaue, but with an euill will, and one time among other, the Monck would out in maner by force. As soone as he was out of the Monastery, a dragon mette him, who compelled him to returne, and to cry and call for help. This good came of it, that he would neuer after goe out without good cause.

A noble mans sonne of *Rome* was made Monck, and one euenyng *S. Benedict* being at supper, that yong Monck held a candle in his hand, and gaue light. Whilest he stood in that sort he had a tentation of pride, and he said to himself: who is he vnto whom I giue light; and who am I that I should hold his candell? he ought rather to hold the candell to me, then I to him, for he is not of so noble bloud as I am. The thoughts of the Monck were reueiled vnto the seruant of God, wherfore he said vnto him. My sonne: make the signe of the Crosse vpon thy hart, and giue no place vnto that thy thought. But if thou thinkest it fitt, sitt thee downe to supper, and I will hold the candell to giue thee light. The Monck by these wordes perceiued, that the B. man had penetrated his thoughts, & was much ashamed, & withall made free frō that tentation.

S. Benedict had a sister called *Scholastica* who had vowed her self to the seruice of God (as her brother had) and was closed in a conuent of religious women: *S. Benedict* vsed to goe and visite her once euery yeare, and shee went out of her monastery to a house thereby, where they sawe and comforted one another. *S. Benedict* went once thither, & all the day they remained together. When euenyng came, the blessed man would haue returned to his monastery, but his sister entreated him to stay, that they might talke of the glory of the blessed soules, and other spirituall matters. *S. Benedict* would not yeld so much vnto her by any meanes, wherfore she bowinge downe her head, and layinge her hand before her face, made her praers vnto God, with teares. When *Scholastica* began to pray, the sky was cleare, and when shee ended,

there fell a mightie raine, with such thunder, and lightening, as though the end of the world had bene come. *S. Benedict* vnderstood the cause and said. Sister: God forgive you, what haue you done? *Scholastica* answered. I entreated you, and you would not graunt my request, I haue prayed to our Lord and he hath heard my praier. All that night the two holy Saints remayned together spending the time in holy exercises, and in the mornynge *Scholastica* returned vnto the Monastery and *S. Benedict* went vnto his Moncks. Three daies after, he sawe the soule of his sister which ascended vnto heauin in the likenes of a doue, and he sent for her body and buried it in the Monasterie.

Another time, he sawe the soule of *S. German B. of Capua*, borne by the Angells into heauin, in a globe of fyre. Which he told vnto his Moncks, and they noting the day, found that the blessed Bishop dyed at that houre. The passage of this blessed man out of this world drawing neere, (wherof he gaue knowledge to many of his Religious men.) Sixe daies before, he caused his graue to be made, and sodeinly he had a mortall fever, which increasing, he was carryed into the oratorie where he receaued the B. Sacrament, in which place being holden by his disciples, and lifting vp his hands to heauin, he yeilded vp his soule to almightie God. On the same day two of his disciples sawe a path very bright, adorned with rich hangings, which reached from the earth to heauin, and a man all gloryous comynge neere thereto said to them. This is the way by which the seruant of God *S. Benedict* went into heauen. One of them that sawe this vision was *S. Maurus*, who was in his iourney toward *Fraunce*, to build a Monastery of his order.

The death of this gloryous Saint (as writeth *Trihemius*) was in the yeare of our Lord 542. on the 21. day of *March*, which was on Ester euen. He was when he died. 62. yeares old, though *Marianus Scotus* (as the same *Trihemius* saith) saith he was. 90. yeares old. He was buried in the monastery of *Monte Casino* in the chapple of *S. Iohn Baptist*, and in that place was also buried the body of *S. Scholastica* his sister. Afterward in the time of the Emperour *Constans* (as *Hugo Floriacensis* saith) certain barbaryans ouer-runnyng *Italy*, destroyed the monastery *Monte Casino*, and the body of *S. Benedict* was translated by certain religious men of his order, to the monastery of *Floriacum*.

This translation is celebrated on the 11. day of *Iune*. The body of *S. Scholastica* was also translated to the monastery of *Cenomannum*. Likewise *Trihemius* saith: that vntill his time had bene. 18. Popes of the order of *S. Benedict*. 200. Cardinalls. 1600. Archbishops. 4000. Bishops. 15700. Abbots, famous for their life and doctrine, besides them of whom he had not knowledge. He saith also, that 20. seuerall orders serue God vnder the Rule of *S. Benedict*. If they that be the meanes that one soule is gained to God, are highly rewarded, how great shalbe the glorye of him that is occasion and meanes that so many soules be saued? Wherefore we may say that the gloryous Father *S. Benedict* is highly rewarded of God. Let vs pray to this holy Saint, that by his

his intercession, and merits, we also may haue part in the kingdome of heauen. Amen.

The feast of the Annunciation of the B. Virgin Marie.

WE may read in the sacred Scripture a notable figure of the high mystery of the Incarnation of the Sonne of God, the which intended by the maiestie of God in this day of the Annunciation, was this. Moyles kept the sheepe of his father in Law called Iethro, in certeine hilles and mounteines, and one day following his flock in the most solitary, and hidden place thereof, he saw a thing which much amased him, which was: A bushe burned, but so that it consumed not. The fire was kindled within it, but it remained Greene, and without any harme, or hurt. Moyles said to himself; I will draw neere to see this merueilous thing, how the Greene-bush burneth, and is not consumed. Moyles after this resolution had not yet moued his foot, when God spake vnto him and said: Stay still Moyles, passe not one stepp forward. And wherfore Lord (said he?) For that (God answered) first thou must doe reuerence to the place where thou art, for it is holie ground. Pull of thy shoes from thy feet, and then thou maiest come nere vnto it. Exod. 3.

This bushe representeth the mystery of the Incarnation, in which is the tree and the fyre, and the fire did no hurt to the bushe; the bushe is the humanitie, and the fire is the diuinitie. These two thinges being in one Suppositum or person, the diuinitie doth not hurt the humanitie at all. Moyses that saw this mysterie a farre off, went forward to see it somewhat neerer, God bad him to doe reuerence vnto the earth, which signifieth the Christians, who perceiuing this mystery to be spoken to the fathers of the old Testament, and in the new Testament drawing neere to see that, and to doe it reuerence. God said: they should first do reuerence to the earth. This earth signifieth the glorious Virgin, who is the blessed earth, which brought forth the pretious fruit, which is the Sonne of God, who would, that reuerence should be done to her vpon this day of the Annunciation of the Virgin, in which God was made man. VVe will declare some considerations of this mysterie; And this shalbe the first.

THe holie Doctors do diligently ensearch the reason & occasiō of this merueilous work, that God was made man. The occasion was the synne of the first man, and the great offence that he committed against God, wherof he ought to make full satisfaction to God, and likewise ought to render to God asmuch as was taken from him. It was therefore fitte and conuenient that God should be made man, to satisfie for it. And for that the offence was infinite on the behalfe of the offended, which was God: It behoued that the satisfaction should be infinire, which was not possible, if he that satisfied was not God. And God satisfying, by meanes that being made man he satisfied vnto God, there was restored vnto God asmuch as was taken from him. Vnto him was done asmuch seruice, as vnto him was done displeasure and offence. So that the offence made against God was the occasion, that God was made man. We need not to search for any reason of this woork, but

only the bounty of God, (for this thinge falleth not vnder the compasse of merite,) but only for that he who was God, being willing to doe good vnto men, was made man, and therefore cannot any man, and all mankind together, merite it at all. God delayed to doe this worke certain. 1000. of yeares after the world had need that it should be so done. And the reason was, that they might see more plainly the misery of man, and might desire the more earnestlie the remedie; that they might make more estimation of it when they once obtained it.

It may also be said, that it being fitte that God should be made man, and be borne of a woman, there had not bene a woman in the world, that should haue those parts and qualities, which she was to haue, that was to be the mother of God. With the smallest thing we doe for his loue, God is contented, for be the seruice neuer so litle, it pleaseeth him, for one cuppe of colde water he promitteth to giue heauin in recompence, and yet for all that in chusing his mother, he was hard to be pleased. Many famous worthy and holy women were in the world, and with none of them was God pleased to chuse for his mother, for euery one was defective in one thing or other, and therefore not worthe this dignity. There was but one only that had noe defect, or spotte, and was replenished with all vertue and graces, that she which should be the mother of God could or should haue. That was the glorious Virgin *Mary*. This glorious and good woman, shewed her merite and worth, in the answer that shee gaue to the Angell *Gabriell*, who was the melséger of the bride-groome, whom God sent vnto her, that shee would consent to be his mother. After this, thee reasoned long with the Angell, who saluted her withall, and propounded his ambassade which he brought on Gods behalfe, and declared the maner to be holden in this worthy miltery, which should not be wrought by the work of man, but by the Holy Ghost. The most B. Virgin accepted the ambassade, and giuing consent to the pleasure of God, said with deuout obedience and humble words: *Behold: the handmayd of our Lord, be it done to me, according to thy word.* Very great vertue declared the blessed Virgin in these wordes, and specially in humility, resting contented with the wordes that were said.

It seemeth the virgin should haue shewed more humility in refusall then in accepting, as *S. Iohn Baptist* did when *Christ* came to be baptised of him, which he would not doe vntill he was expressely comanded. *S. Peter* also would not suffer our Sauour to washe his feet, refusing it for humility, but at th'end our Sauour comanded, & also threatned him, if he did not suffer him to wash his feete. *Moyse* also in humility, refused to take on him the charge of Captaine generall of the people of *Israell*: but for all this, the virgin shewed greater humility in receiuing then in refusall. And the reason is this; when the Angell said to her: that God had elected her for his mother, shee said; shee would be hád-maid. The name of mother signifieth the most emynent place in a lords house, but to be a hand-mayd in ferreth the most vile, abiect, & meanest place that is. Indeed it was humility

milty of the virgin in the highest degree, that at the time she vnderstood shee was elected mother of God, she rather made choise of the place of an bādmaid. The fall of thos Angells who followed *Lucifer*, came not for any other caule, but by seing some in a more eminēt place then the rest. For that euery one hath some thing more excellent then other. The Angells be different in kind as the holy doctors say, & especially *S. Thomas*, & therefore *Lucifer* was puffed in pride, desirous to be seen in hier dignity then the other, and therby vnto him redounded all his damage. Considering then that the B. virgin perceiued herself to be chosen to be the mother of God, and did not only waxe proud therof, but also called herself the hand-maid of our Lord, great was her humility assuredly.

Also she shewed the vertue of magnanimity in accepting to be the mother of God. For the prophets wrote that the messyas *Iesus Christ* ought to suffer, and endure many trauailles, and death also at the end, which was not hidden from the virgin, and knowing that vnto her should fall a great part of the sorrowes, in that she was to be present at euery thing, she shewed magnanimity in accepting to be the mother of God, with this pension and charge. Shee shewed her self also magnanimous for that hauing giuen her consent to be the mother of God, she likewise gaue the most pure bloud of her bowels, wherewith to make a liuery, for the sonne of God to clothe himself. And for that *Christ* should pay our debt by means of his bloud, which he tooke of the B. virgin: and so in some sort it seemeth, that shee also helped forward in this merueillous high worke, that God wrought in our redemption, for his bloud being the price, he tooke the same from the B. virgin *Mary*. She shewed also great modesty, when she asked of the Angell, by what meanes that should be done, which he said was to be done, for that shee knew not any man. And although shee knew not the maner, knowing that this cōception should not be ordinary, as others bee, by the meanes of men and women. Shee being assured by the prophecy of *Esay*, that shee which ought, or should be the mother of God, should be a virgin, for which shee added the words: *for that I know no man.*

Esay. 7.

Some doctors say; that her mynd was so settled in the obseruation of the vowe of chastitye, that if it had bene of necessity to break it, yf shee would be the mother of God, and if it had bene put to her choise, & not comaunded vnto her, although no dignity could haue ben greater to any creature, yet would shee haue refused it, to haue continued a virgin. Many other vertues are discovered in the virgin in this point: for as a damosell vseth to put about her neck the most riche Jewells which she hath, so in being a virgin the necke or principal parte of the Church; God hath placed many Jewells of his rare vertue, wherewith her soule was adorned, & by which shee merited, that God should elect her for the mother of God, in such sort, that she might excell in dignity al the citisens of heauin, angels, & saints with the title of the mother of God, since in her was no wāt of any thing that should be found in her, that should be the mother of God, nor had in her any thing vnworthy or indecēt for her, that should haue God to her sonne.

As soon then as the virgin gaue her consent, the three diuine persons, created a soule, & framed & fashioned a body, of the most pure blood of *Marie*, & the Word did vnite himself to that nature, in vniō of person. Moreouer, all the three persons adorned that B. soule, with the blisfull vision, with knowledg infused, & with gifts & incōparable grace. So that may be spokē of hī which the euāgelist *S. Iohn* laid: *Ve haue sene his glory, as the glory of the only begotten sonne of the father.* to wit: God could mak a better heauin, a better earth, a better world, and better men, but he knew not to mak a better worke, & more p^{er}fect then this to wit: to make God, man. Here he stretched his armes with all his strēgth, as the same virgin said: *He did mightie thinges in his arme.* Hereby is fitted the parable of the womā, that lighted a cādel to find her grote. This is the work of the Incarnatiō in which God being abiected & abaced, is figured by the woman who lighted the candel, for *Christ* did traueill, and toile himself, as much as was possible, to finde the losse grote, that is to say *Man*, which was losse.

God sayd to *Abrahā* that he would visite his posterity in the fourth generation, & deliuer them frō the captiuitie wherein they were. This we may aptly say to all mankind. For there are foure manner of generatiōs; The first was without man, & without woman, which was *Adam*. The second was, without womā, & this was *Eua*. The third was, of Man & womā, as of *Abell* & of other men. The fourth yet wated, that was of womā without man, & of this fourth manner God was made man, being borne of *Mary* the virgin without mā, & in that generatiō God visited his people. God would not display this thing plainly, & at one time vnto mākinde, but gaue the notice & knowledg therof, in being a highe & merueilous work. God began to doe this euer since *Adam*, to whom (whilest he remayned in *Paradisē* terrestiall) he discouered in his sleepe part of this mystery. In the death of *Abell* it was signified that God made man, should die by the procurement of the *Hebrewes*, for *Christ* being born amongst the, they were as his brethrē. When *Noe* was shutte within the *Arke*, it was shewed vnto him, that the Son of God should be inclosed within the wombe of the virgin *Marie*. This mystery was not altogether hidden frō *Abrahā*, but was shewed to him in great part, when he went to sacrifice his sonne *Isaac*. He was told it in expresse words, whē it was said to him: *That God should be incarnate in a woman of his lynage.* It was showed in part to *Isaac*, when he espoused *Rebecca*, to *Iacob* whē he wrestled with the Angell, & when he saw the ladder that reached from earth vnto heauin. *Iob* had also in part notice therof, although he liued vnder the lawe of nature. *Sāpson* pceiued it in p^{ar}t, when he took to him a wife a yong woman, a straunger, refusing the daughters of his owne land, which was a figure of the sonne of God, who left the Angelicall nature in his owne lande, that is to say: in heauin, and descended vnto the earthly world, to take a woman straunger, that is to say: Mans nature vpon him.

The prophets also had notice of this mystery. To *Moyse*, to *Elias*, to *Esaie*, to *Dauid*, to *Ieremyas*, to *Danuell*, to *Ezechiel*, and to the other prophets, God euery day more clearly did discouer this mystery, that after ward it should not seeme to
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incredible, and fearefull to the world. After this secret was displayed and layd open, it cannot be expressed howe desirous mankind was, to enioy this grace & fauour, And therfore said the spouse in the *Canticles*: *I desire the kisses of thy mouth.* Cant. 5. As yf shee had said: Come Lord and my spouse, vnite thee to me, that I may be one with thee. The Patriarks and prophets helped the matter forward, with their voice & crye vnto God, that he would haiten his comyng, they being like vnto a bark, in the which be many fruits lapped in straw, which they carry from one countrey to another, and they that conduct & conuey the fruit, do not see it, but only feele the smell, & giue it then to him which rooke no paine in transporting therof. So the saints of the old testament conueyed the pretious fruit of the Incarnation of the sonne of God, and felt only the odour therof, and gaue it to them that took no paines in the transportation, which are them of the new testament. The auneyent fathers conueyed this fruit vnder their rites, and ceremonies, which all ceased & were cast aside, as the straw is cast away, when the barke is come into the hauen, and the fruit is enioyed, by them who rooke no paine in conducting it.

The bunch of grapes that the spies of the children of *Israel* carried from the land of promise (as the scripture saith) was borne by two strögyong men, vpon a long staffe or pole. He that wēt before could not see the grape, but he that was behind might both see and eate of it. So the fathers of the old testament, did not see the bunch of grapes, that was the sonne of God made man, but they which went behind (be they of the new testament,) saw and tasted it: for which cause to this purpose, *Christ* saith to the Apostles, & the other christians. Other men are troubled & you shall enioy the fruit. But you must vnderstand that this grape hath not only the ripe grape, but also the sowre grape, and it is necessary to eate both the one & the other. They will only haue of the ripe grape, that will enioy and take part of the swetnes of the trauels of *Iesum Christ*, & of the profit, and good that therof redoundeth vnto men, and let alone vneaten the soure grape, that will not doe penaunce for their sinnes, in suffering any thinge for their owne offences, as though *Iesum Christ* did suffer for the sinnes of others. To such as thes be God will powrein their eies, (in another world) the bitter and sowre grapes, that they may remaine blind, & not see him in heauin, and shall cause their sight to be darkenes, and confusion in hell. Let not vs doe soe, but if the swetnes of the trauels and sorrowes of *Iesum Christ*, by which he hath satisfied for vs, and opened heauin vnto vs, please vs, Let vs also be content to taste of the sowre grape, and to suffer any thing for his loue. We shall shew by this meanes a recognition & acknowledgment of the benefit receiued, & it will reioyce him that he is made man for loue of vs, and we shall enioy the fruit of his Annuncyation, and Incarnation, with his diuine grace. Of the which he make vs worthy for his mercyes sake. *Amen.* Nũ. 13.

APRILL.

APRILL.

The life of S. Frauncis of Paula.

Aprill.
2.

Cap. 6.

IT is read in manie places of the sacred scripture, that the children of Israell were oftentimes in diuers and sundry perilles, from which God deliuered them by the meanes of some valiant captaines, as Moles, that deliuered them from king Pharaon, and Iosua, that deliuered them from the Amalikits; And it is a thing very worthy to be remembred written in the booke of Iudges, that one tyme (amongst the rest) the Madianites had brought the children of Israell to great extremity, and being in euident perill, they resorted vnto God for help, and praied him that he would giue them a valiant captaine that should guid, and defend them from their enimyes. For which cause God spake vnto Gedeon, and commaunded him to take vpon him that charge, and to go in battaile against the enimyes of his people. Gedeon excused himself saying: VVhy Lord hast thou chosen me to vndertake a matter of such waight and importance? Thou seest that I am the least of the house of my father, and that my family is the least in Israell. Yet it pleased God that he tooke that charge, and hauing taken it vpon him, he behaued himself valiantly, and distressed the Madianits.

This figure is very fit and agreeable to the blessed S. Frauncis of Paula, a Friere Minime, and an institutor of the order of the Minimes. In diuers tymes God prouyded some captaines to be in his Church, when manie of his enimyes did persecute the same, and those were in particular the other founders of religious orders. S. Dominick was made captaine by God in his Church, against the hereicks that were members of the deuill, and he failed not to make great warr against them, by the meanes of the sacred order of the Friers preachers, which he ordeined; God chose out another famous captaine, and that was S. Frauncis of Ascesie, and comitted vnto him the enterprise against couetousnes. This valiant captaine behaued himself so, that he brought the world to a hard estate, and also obteyned perfect victory against it, for he loued pouerty very much, and commaunded his Frier Minors that they should likewise loue, and preach the same.

Then arose against the Church another terrible enemy, (to wit) the king of the Madianits, as you would say: He that iudgeth. This signifieth the vice of pride, which would Iudge all men, and would not be Iudged of anie, nor make accompt of anie man, Yet himself would be esteemed and honored of all men. Against this perce enemy, Christ found a captaine of great valour (to wit): S. Frauncis of Paula, who was an other Gedeon and said; VVhy Lord is it thy pleasure that I (that am the least in thine house) should enter into the field against one of thy greatest enimyes? Thou knowest that I am the least among the religious men, and that my religion is the least among all other: I will haue it soe (said God) For thou being the least in thine owne eyes, and for that thy religion hath the name of Minimes, I will that thou be captaine against pride, and the vaine presumption of the world. Such a one (indeed) was this glorious

Saint.

Saint. VVho (as a newe Gedeon) threw vnto the ground, and viterly discomforted the strong enemy, so contrary vnto christian humilitie. His life is taken out of the Bull of Pope Leo the tenth (of blessed memory) in his Canonization, and out of the processe of the life of the Saint.

AMong the people (called Brutij and Lucani) in the prouince of Calabria (parcell of the kingdome of Naples) there is a place that is called Paula, distant a daies iourney (or therabouts) from the cittye of Cosenza, which is Metropolis of that prouince. In this place S. Frauncis was borne, surnamed Paula of the country. His Father was called Iames Martollila discendent from Cosenza; His Mother was called Vienna of Fuscald, a castle distant fowre miles from Paula; They were both ioyned in lawfull Matrimonie, and liued therin like deuout Christians. They had no children, and vowed to the Seraphicall S. Frauncis, That if they had a sonne, to call him by his name, and that he should be brought vp one yeare in S. Marco with a count of his order. By their intercessions, they obeyned a desired sonne, and bringing him vp in the feare of God, they lead him to the said Monastery of S. Marco, which was twelue miles distant from Paula.

The litle yong child staid there the space of a yeare, and before he made anie profession, he called his parents, and praied them that for deuotion sake, they would accompanie him to Saint Frauncis of Ascesie, and to our Lady de Angeli. His parents granted his deuout desire. When they had done this, they retorned together to their owne country, Where the deuout Frauncis (after he had staid certaine yecres in an hermitage to doo penance,) Inspired by God he determined to build a Church by a riuer, a myle distant from Paula, in the which he and his brother might serue God; And being soe determined he digged the earth himself to laie the foundation, and gathered all things necessary for the same, very earnestly. Which being seene by many persons of the country, they resorted to him; with intention to help him in so good and Christian a worke.

Hauiug now begonne the same, of a suddaine they sawe a frier of the order of S. Frauncis that reprooued him, for that to soe great a Lord, he had begonne a Church soe little, and therefore appointed him to make it greater. Blessed Frauncis aunswering him, said: that his ability was not sufficient to finish so great a work for that he was poore. The Saint replied: Trust vpon God, For he will aide the. And with this word he vanished away. Whervpon it was deseruedly thought that this was S. Frauncis of Ascesie. For on the next daie came a noble man of the howse of Tarsia from Cosenza, and gaue vnto him a great quantity of gold, and siluer, for the building of the said Church. The blessed young man hauiug giuen thanks vnto God, for this bounty coming in so good tyme, endeoured with all diligence to continewe the work begone, himself seruing, and helping the workmen, with his owne labour, carying eyther stone, or lyme, or wood, or any other thing, as need was: But for all that he forgot not to edify himself with fasting, disciplines, praiers, and other mortifications.

He was of a verie affable nature. There was neuer man that spake with him but rested satisfied with his sweet wordes, and much edified by his profound

humility great vertue, and goodnes. He was most chaste, for hee was borne, liued, and died a virgin; He fasted euery daie eating rawe herbes and sometimes pulle, and dranke water, and sometymes he remained two or three daies without meat or drinke, for the meat that was brought him was found whole as at the first. And at one tyme especially (when *Otranto* was taken by the Turkes) he stayed eight daies in his cell and was neuer scene to goe out; and it was Iudged that he ate nothing all that tyme, At his coming forth he said: be of good comfort, for God will not permit those doggs to stay long in the city. It appeared that all this tyme he was at his prayers. Within fowre daies after they heard of the death of the great Turk, and the city was deliuered.

Whilest he was an hermite he slepte on the ground in a litle caue, that would skant hold one man, with a stone vnder his head, and this was in *Calabria*. In *France* he slept vpon Faggots, and other bed he would neuer haue as long as he liued. He was in very poore apparell; He neuer had other but one coate, which he keppe soe neat, and so faire, that neuer could he find in it any spot, or filth. He was modest in his speech, prudent in his conuersation, and most patient in supporting of iniuries, so that he was neuer moued to any indignation, although he was reuiled neuer so grieuously. Having sought with all diligence, to make all the Christian vertues familiar with him, at the last he chose Charity as Queene, and mother of all the rest. With which he was soe kindeled and inflamed, that he neuer spake word which was not accompanied with Charity. He would often saye, for Charity doo this, for Charity doo not this. Hereof it came that he did soe many miracles by fire, and God made good demonstration how much his seruant was conioyned with himself in this heavenly vertue, that he would marke him with the armes of Charity, holding Charity for his cheefe badge, as is plainly seene.

He went continually barefoote, vpon the snowe, the Ice, the scorching dust, the craggie mountaynes, and wooddy places, not being once hurt. In like sort on the hotte burning coales, vpon which he walked oftentimes with his bare feete, neuer hurt him, and manie tymes he would hold fast in his hand burning coales without hurt. And (that is more to be maruailed at) if he walked in the durst, and myre with his bare feete, they were neuer made foule. All that sawe him wondered at his austere life, and the more for that he was alwaies in one staie. In his infancy, Childhood, youth, mans estate, old and decrepitude, he neuer changed his manner of liuing, but held continually the same order, in laboring, watching, fastinges, abstinences, and other austerities, with which he chastised his body seuerely, and although he was very sharpe to his owne body, yet did he punish the defects of others more mildely. He had skant finished the Church, but certaine persons desirous to serue God, and to imitate his life, came into his company

company, and tooke him for father and Maister, which caused the blessed man to make a rule and order of liuing, that euery one of his disciples should obserue (for he was a great friend to humility) and desyred and comaunded, that all his disciples should be humble, and should call themselues Minimes. His rule is principally founded vpon the ten comaundements of God, and vpon obedience to the Bishoppe of Rome.

Moreouer, he commaunded fowre essentiall vowes (to witt) obedience, pouerty, chastity, and quadragesimall life, that is. That his disciples should neuer eate butter, cheese, eggs, nor milke, in all their life, except in case of infirmity, with a dispensacion of the phisicion: and it should not be eaten at that tyme neyther, but a good waie from the howse. He also ordeined that if any woman would take the habite, such women should be called sisters of the *Minimes*. He compyled the rule of the brethren and sisters in ten chapters, with ten other chapters called correctory. In which he set downe the penance for transgressors. Hee made also perticular rules for them of the third order, which contained Seauen chapters, which said rules and correctories, were diligently, and oftentimes examined by diuers Bishops of Rome, as *Sixtus quartus*, *Innocentius octauus*, *Alex: sextus*, *Iulius secundus*, and by mature aduise, they approoued and confirmed the same for good, holy, and Catholique, and conformable to a religious and monasticall life, and to them graunted many priuiledges, graces, and fauours. And especially *Iulius 2.* of happie memory, vnto whom the blessed Father coming into *Fraunce*, foretold that he should be Pope.

The blessed *Frauncis* considering then what he had comaunded, (to witt) that his brethren should be called Mynimes. That he might conforme his life to that which he had commaunded by word, although the was head, and of them all holden for greatest. Yet to giue them all, a good example in reputing of himselfe to be the least amongst them all in doing the most base and most abiect offices of the congregation, he serued at the table when the brethren did eate; He swept the Church, Dressed the aulters, and washed with his owne handes the apparell and clothes of the other brethren, Yea and for the nouices also. And for that he did soe humble himself, God did exalt and aduance him with diuers admirable workes, and wonderfull miracles, which it pleased him to shewe by the hand of his seruant, by casting out of deuilles, giuing sighte to the blind, cleansing the lepers, making the lame to goe, restoring the deaff to their hearing, speach to the dumb, in raising the dead, foreseeing (by the spirite of prophesy) thinges to come, and healing sundry like infirmities.

The fame of this blessed and (indeed) apostolicall man, being spread ouer diuers partes, came at last to the eares of the Pope, who (at that tyme) was *Paulus Secundus*) a Venerian of the Family of *Barbus*. Who for that he would be informed of the truth of this thing, sent one of his chamberlaines to *Pierbus*

Archbishop of *Cosenza*, that he should take due information, and certify him of the truth thereof. The Archbishop considering that none could performe it with more fidelity and diligence; then the chamberlaine himself, In accomplishment of the Popes commaundement, gaue him chardge to take the aforenamed information, and sent in his companie (*Don Carlo*) one of his family. They being come to the place where Saint *Frauncis* was, the said chamberlaine would haue kissed his hand (being induced therevnto with the counrenance of the Saint.) But he would not content thereto, but praied him to hold out his hand rather that he might kisse it, affirming that was more conuenient, since he had bene thirty and three yeeres a priest. The chamberlaine hearing that, and knowing it to be true, wondered thereat, and was much astonished, and Iudged the blessed man to be the true seruauant of God. And for that he would be the more fully informed of all his life, They retired themselues into a litle cell, and there perceiving the rigor of Austerity of his rule, he told him that it was vnsupportable, and difficult to obserue, but of them that were of a strong and lusty complexion. Blessed *Frauncis* hearing it drewe neere, and came vnto the fire, and tooke the burning coales in his bare handes, and said; vnto them that serue God with a perfect hart, all thinges created do obay. When the chamberlaine sawe him he fell at his feet to kisse them. But the holy man refusing it he kissed his habite, and then taking his leaue, returned vnto the Pope, and told him what he had seene and heard.

The fame of his holines being spread through all christendome, it came to the notice of *Lewes* the cleauenth of that name, the most Christian king. Who being desirous to see in his tyme such a holy Saint, wrote vnto him to come to him into *Fraunce*: The seruant of God not esteeming of worldly fauours made no accompt of going thither. Wherevpon the king (incensed with a great desire to see him) wrote vnto the Sanctity of *Sixtus quartus* who succeeded *Paulus secundus*, requesting him to appoint blessed *Frauncis*, by the vertue of holy obedence, to passe into *Fraunce* for his consolation, which was soe done, & this aswell to receiue health of his infirmity as also that hee might haue a Successor for his Realme, which at that tyme he had not. Surely he was not defrauded of his desire, for he had his health restored, and also his kingdome had a Successor which was *Frauncis* the first, Borne by the intercession of this holy man. The holy man hearing the Popes commandement, with all expedition, humility and reuerence, went to visite the said king, whoe receyued him also with great honor, and knowing his holy & Angelicall life, had him in greater reuerence then before he had: causing a pallace to be appointed for him, & his friers which came in his company, and caused also a Church to be assigned vnto him, which was neere therevnto, not farre from the city of *Towers*.

There the blessed *Frauncis* staid a while, and that Pallace was afterwarde a Monastery of his order, with the other which he founded in *Fraunce*, *Spaine*, & *Germany*, (which is a thing incredible, that a man vnlettered and of an vnknown language

language should make his religion to encrease soe soone among strange nations) beside those whom he had before founded in Calabria (to witt) in Paula Paterno, Spezzano, Coaliumum and in Mylazzo in Cecilia, And diuers other places. Assuredly noe man can expresse the fauors, graces, ywonderous workes, & admirable miracles, which almightie God wrought by the merits of this his seruauant, to the benefit of those that were deuoted vnto him. He healed *Iames* of *Tarsia* Baron of *Belmont* of an incurable fistula. He helped *Marcellus* of *Cordilla* cittizen of *Cosenza* and *Guy de Pantoza* of *Paterno* of the leprosie, and other leapers also. He gaue sight vnto *Iulia Catalance di Paula* who had bene blind from her birth, and other blind men also. He made also a dumb man (from his birth) to speak, with saying vnto him *Iesus* three tymes, and restored manie other dumb men vnto their speache. Hee went into a burning ouen, readie to fall downe, and hauing holpen the daunger came out, and had not one haire of his garment burned. Hee raised to life one dead in the snowe (in the hilles three daies), & restored manie other vnto life. Hee commaunded stones, and walles to staie as they tumbled downe, that they might not hurt his Monastery, and they obeyed him. He and his companio passed vpon his cloke the straite of *Mesina*, when he went to visite his friers. He took oftentimes the fire in his handes, as well in the presence of the chamberlaine, as of a priest which was of beyond the mountaines, and of a frier *Franciscan* called *Antonius Scozzetta* who deprauid him. Oh! the marueilousnes of God in his Saints. He made eyes and mouth vnto a monster, Borne in *Cosentia* which they shewed vnto him as a monstros thing.

Yow maie saie moreouer, theis & manie other miracles did our Lord, by the hand of his most faithfull seruauant, whose for that he was borne on the fridaie, & hauing alwaies highlie reuerced that daie, for that the Sauour of the world dyed on that daie, (did also recomend it very much vnto his deuout followers,) was also priuiledged to passe out of this life on good fridaie, at the nynth houre, when our Sauour gaue vpp the Ghost, and therfore when the daie of his death approached, he was warned thereof. One daie before his passage, which was on *Cena Thursday*, he heard the Masse of the couent in his Church at *Towers*, & did communicate by the hand of a priest of his order, shedding teares, & being before deuourly confessed. Then went he alone, leaning on a staffe which he vsually carryed in his hand. On the next daie which was good frydaie, he caused all his brethren to be assembled, and comforted them, and bad them continewe in *Vnity* and loue one vnto another, and gaue vnto them many holy instructions. Then he willed the passion out of *S. Iohn* which was the gospell for that daie to be read, and when they came to that place that speaketh of the crucifying of *Christ*, he repeated oftentimes theis wordes (into thy handes O Lord I commend my spirit) and soe he yelded his blessed soule into the hand of God. This was on the second daie of Aprill in the yeare of our Lord 1507. at the Nynth howre being 91. yeares old on good fridaie.

His corpes remained eleauen daies aboue the ground, for it was not possible

to haue it buried for the great number of people, (who resorted thither to doo him reuerence from sundry partes, and to receyue many fauours of God by his merits, and many distressed people werè cured of sundry infirmities,) and yet was there not any euill smell or any signe thereof. Yea rather they felt a most pleasant odour, which recreated them all. He was afterward canonized by Pope *Leo* the tenth, on the first daie of Maie 1519. The rules of the said holy man were confirmed by Pope *Sixtus* the fourth. In the yeere 1473. And then of new reconfirmed by Pope *Iulius* the second, *Leo* 10. *Adrianus* and *Clement* 7. & by other Popes, as plainly appeareth by the booke of priuiledges of those friers. Pope *Pius* 5. of blessed memory, there being only but foure orders of begging or mendicant friers, by *Motu proprio* would haue the religion of S. *Francis* to be the fift. And *Sixtus* 5. commaunded all the Catholiques vnder precept, that the feast of this glorious Saint should be a double feast, solemnely celebrated through all Chriftendome. This great seruaunt of God being then soe honored in earth, Whoe eanne doubt but he is farre more glorious in heauen? And if he (being clothed with fleshe) did such good vnto men deuout vnto him, Who will not believe but that he will graunte them help, being made blessed in heauen? Let vs then recommend our selues deuoutly vnto him, That he maie beseech our Lord to graunt vs in this world perpetuall grace, and in the other world eternall glory. So be it.

The life of S. Leo Pope

S Alomon saith that three things pleased and delighted him, to see them goe. The Lyon strong among the other beasts, who hath feare of none, and is feared of all the rest. The Cock girded in his loynes, and the Ramme. Thes three haue a stately and goodly pace, therefore it is a pleasaunt thing to behold them. By thes three beastes we may vnderstand (as it seemeth Saint Ierome vnderstandeth it.) the prelate, who shalbe delightfull to him that shall see him walke, when he shall imitate thes three beasts. First, he ought to be a Lyon who feareth no other beast. Euen so the Prelate must not feare them that liue like beasts, but he ought to reprehend and chastice them, in such sort as he may, vntill he see that they amend themselves. He ought to be a Cock girded in the loynes, for that he must preache, and doe the same which he preacheth vnto others. If he aduise others to be chaste, and honest, so must he also be, and this signifieth the being girded in his loynes. He is to be a Ramme also, who goeth before all the other, & guideth the flocke, for that the prelate in all good thinges must goe before his subiects: to the end they may followe, and imitate him.

All thes things agree very well to the glorious Pope *Leo*, and to him do very rightly correspond the property of thes three beasts. He was a Lyon by name, and in deed also, opposing himself to all them that made warre against him, and intended to doe harme vnto the Church of God, as some hereticks did, who persecuted him very sharply: and as did *Attila* king of the Hunns whom he incountered like a braue Lyon (at such time as that king came, intending to destroy

destroy Rome) and caused him to abandon his enterprise. He was a Cock girded, for he was a great preacher, and performed in worke that which he taught. He was guid of the other flock, for he being the vniuersall pastor of the Church, was an example of sanctity, and of vertue vnto all the Christian people. The life of this holy Pope collected out of Damascus, and out of other Authors, who wrote the liues of Popes, was in this manner.

Saint Leo was of *Tuscan* sonne vnto *Quintianus*. He being a deacon Cardinal, was chosen Pope after the death of *Sixtus 3.* The first thought of *Leo* after he was Pope, was to cleanse wholly the Church, from heretiks and heresies, and hauing discovered certain *Manichean* heretiks in *Rome*, he caused them to be imprisoned, and by them he had knowledg of many others, which were in sundry countries. He chastised them that were imprisoned, and willed the Bishops where the other were, to doe the same. And to the end he might wholly extirpate that heresye, he caused all the bookes of that secte wheresoeuer they were found, to be burned. Shortly after, he heard that *Attila* king of the Hunnes was entred into *Pannonia*, nowe called *Hungary*, with a huge number of the Northren nations, and howe he was impatronized of that prouince, and not content with that, he passed into *Italy*, although he was much hindered by *AEtius*, the most valorous capitaine of the Emperor *Valentinian*, who ioyned battaile with him nere vnto *Tolose* in *France*, which was the most horrible conflict & encounter, that euer was fought in *Europe*. For it is said for certaine, that from the morning vntill the euenyng (so longe the battail endured.) there was slaine on both parts 180000. men. It is also said that a little water that ranne thereby, encreased so much by the blood of the dead, that it seemed a great riuer, and carried the dead bodies, & other things with such fury, as it seemed to be a royall floud. *AEtius* would not pursue the victory against *Attila*, as he might well haue done, being the superior in the fight, which was the cause that the emperor *Valentinian* caused him afterward to be slaine.

Attila her vpon reenforced his army, and entred *Italy*, where he found no resistance till he came to *Aquileia*; which he destroyed, and left not one stone vpon another, because they defended themselves there yeeres with such obstinacy, and also, because it was the most principall citie of that prouince. The people of the countres, to shunn and auoyde the fury of this barbarous king, fled into certain litle Islands not farre from the city of *Padua*, in the golf of *Adria*, wherinto many flouds also disemboqueth, and from this hath the famous, and rich city of *Venice* had her beginning. *Attila* proceeded on, with an intention to destroy *Rome*. The holy Pope *Leo* vnderstanding it, and moued with pity and zeale, departed from *Rome* to meet *Attila*, who had not yet passed the riuer *Mincius*, that runneth by *Mantua*. The Pope which was most elloquent, being come to the presence of this furious tyrant, clad in his pontificall ornaments, accompanied with manye Ecclesiasticall persons, & with all the senat of *Rome*, spoke vnto him in this manner.

The Senate and people of *Rome*, who in times past were conquerours of all the world, nowe confesseth to be ouercome by thee, (O most mightie king
Attila)

Atila) and maketh supplication vnto thee, & I in their names beseech thee most humbly to grant life vnto them. There could not happen vnto thee among so much glory which thou hast gotten with thy glorious acts, any thing so honorable at this present, and memorable for the time to come, as it is that this people is come to fall at thy feet, before which all the nations and kings of the earth in former times did bowe their knees. It is most certain (O kinge *Atila*) that thou mayest iustlie & without falshode vaunt, that with thy valyancy and prowesse thou hast ouercome and conquered all the world, since (such is thy fortune) thou hast made subiect the people of *Rome*, which had before vanquished all other nations. There remaineth no other thing for thee to doe, to the end thou mayest be the most renowned and famous captaine of the world, but to grant vs that which we request at thy hands, for therby thou shalt obtaine the most notable victory (that is) by ouer-coming thy self. And if thou hast with thy great prowesse surpassed the bands of all wordly force, and being now arrived at this marke whether man neuer thought to haue come, thou canst not doe a thing that shall make thee more like vnto God as to will, that many more by thy pittie may haue life, then those haue ben that by thy sword haue had their deathes. Heretofore the proud haue proued thy scourge, and felt thy chasticement, now let the humble knowe and find thy clemency, which thou art moued to doe aswell by reason they yeld themselves voluntarylie, and confesse themselves to be vanquished by thee, as also for that they are prepared, and ready to doe all things which thou shalt comaund them.

Whilest the Pope said these effectuall words, the Romaine Senatoures remained on ther knees, and made lamentation, and the stately king had alwaies his eyes fixed on the countenance of the holie prelate. Then he comanded them to arise, and stand on their feet, & turnyng toward the Pope said vnto him. Father be of good comfort, for I am determined to fulfill all your request. I will returne forthwith into myne owne countrey. And so he did indeed.

This was very straung, and wonderfull, & all the captaines of *Atila* admired the same; seeing a man of so fierce and cruell nature, and one that loued to shed blood, and who in all places where he passed, caused himself to be called. *Atila. k. of the Hunnes, the scourge of God*, should be altered so sodeinly, only, for that he see his enemyes make lamentation in his sighte. Some of his familiar friends asked him the cause of this vnsuall and vunexpected myldnes: and he answered, that whilest the Pope spoke, there stood by his side two men of venerable aspect, more then humane, with two swords in their hands, and menaced him with death, if he did not doe that which *Leo* requested him. It is holden for certain, that thes two werethe holy Apostles *SS. Peter & Paul*, who aided & incoured their successor in so iust an enterprise.

Thus *Atila* departed, and returned into his countrey, & shortly after hauing espoused a most beautifull woman called *Idilcone*, in solemaizing this maryage in his kingdom of *Hongaria* with great feasts, & triumphe, the Barbaryan surterred so much

so much that he fell to bleeding at the nose in such abundance, that it stilled him as he slept. By his death Christendome had a small breathing space, *Italy* especially, and so had the holy Pope also, for every one was in feare and dread still of the proud Pagan, who for pride caused himself to be called: *Attila K. of the Huns, the scourge of God*. He seemed indeed to be such a one as well by his countenance, and his litle and misproportioned stature, as also by his barbarous and disorderly behauour. Not long after his death a souldier belonging to *Ætius* called *Trailla*, killed in *Rome* the Emperor *Valentinian*, in reuenge of the vniust death of his captaine:

There succeeded in the Empire *Maximus*, who espoused *Eudoxia* the widowe of the Emperor that was slaine, (though some say shee was sister vnto *Valentinian*) against her will, and therefore shee awayted a time to be reuenge don *Maximus*, as well for this violence, as also for that he had bene priue and party, to the murder of her husband (or brother whichsoeuer it was). *Eudoxia* by this reuenge wrought much damage and hurt vnto all *Italye*. For she wrote vnto *Genfericus* King of the *Vandalles* in *Africa*, and promised vnto him the Empire of *Rome* yf he came thither in person. *Genfericus* hearing this, was not slacke in it, but gathering an armye of 300000. men, arrayed on a sodeine on the coaste of *Tyber*, nere vnto *Rome*. The holy Pope *Leo* as a piteous Father went to meete him, and with great humility besought, that he would haue pittie on that miserable countrey and people. And because they had found mercy at the hands of the most fyerce barbarian that euer was, that he would not surmount him in crueltye. But seeing he was determined to sacke and spoile the cittie, yet that at the least he would haue regard and respect vnto the Churches and holy places and also vnto the stately buildings, in consideration that they were forsaken, and abandoned of the citisens. *Genfericus* though he was baptised, yet he was an Arryan hereticke, and by consequence an enemy to the Catholicks, which was the cause that small fruit was reaped by these prayers and entreatye, and he shewed not the fauour that K. *Attila* being a Paynime did.

Genfericus entred into *Rome* without any resistance, and in 14. daies that he staid there, he committed many abhominable cruelties. Neuertheles the praiers of the Pope preuailed thus much with him, that the fierce K. did not deface the citie so much as he thought to haue done. The citisens for the most part were fled, and of them that remained the most principal were put in prison, and with them the vnfortunate Empreffe *Eudoxia*. *Maximus* causer of all these troubles, who had taken vpon him the title of Emperor, would haue fled and could not, for whilest he prepared to flye, one of the principall Romaine citisens called *Orsus* slewe him. *Genfericus* returned into *Africa* with the prisoners, and with the spoiles of miserable *Rome*, which had bene nowe sacked, and ransacked the second time, it hauing ben spoiled fourty yeares before, by *Alaricus* King of the Gothes.

These barbarous nations being departed out of *Italye*, there arose another

affliction to the Catholike Church by the heretiks which were discovered in *Gracia*, against the which Pope *Leo* assembled a Councell in the city of *Chalcedon*. This was one of the foure Councells which *S. Gregory* reuerenced as the foure gospels. In this Councell were assembled together 630. Bishops. In some of thes sessions *Martianus* the Emperor of *Constantinople* was present. In this Councell many holy decrees were made, and the heretiks *Nestorius* and *Eutiches* were condemned, and *Dioscorus*, and other prelats also that fauored him, were deposed. By this meanes the chrystian common wealth obtained peace, though not long: for after them sprong vp other heretiks called *Acephali*, that is to say. without head. because they had no perticular auctor of whom to take their name, as other heretiks vse to doe. Thes followes received the errors condemned in the late Councell of *Chalcedon*, and the holy Pope *Leo* wrot many things against them, in so highe & delicate a style, as neuer any Ecclesiasticall writer had done.

This holy Pope had great care to augment the seruice of God, and commaunded vnder great paine that none should be so bold as to handle the reliques of saints, but with great reuerence, and the same he did of ymages. He ordeined in the masse that the priest should turne vnto the people, and say, *Orate Fratres*, and added to the Canon thes deuout words: *Sanctum sacrificium & immaculatam Hostiam*. It is said also of him, that when he wrote against *Nestorius* the heretike, he laid the paper vpon the sepulcher of Saint *Peter* the Apostle, and prayed the holy Apottle to amend his wryting, if there was any thing therein to be amended, and that he found certaine words blotted out and amended. *S. Leo* made continuall prayers vnto Saint *Peter*, beseeching him to obteine of God for him remission, and pardon of his sinnes, and *S. Peter* appered vnto him and said: I haue praied for thee, and God hath pardoned thee, but take good heed to whom thou giuest holy orders, or any ecclesiasticall dignity. In this he amended himself, so that when he should giue any benefice, he would first make great triall of the quality of the person that should haue it, and if any was to receiue orders, he ought to be of an approved life.

If any principall person required to haue from him any reliques of Saints, he said masse, and then he deuided the Corporall vpon which he had consecrated the B. Sacrament, and gaue that vnto him for a Relike. And if he sawe that they rested not content, he tooke a knife, and pricked the Corporall, and bloud issued out of it. Among his other decrees, one is very notable, in which he commandeth that the consecrated veyle should be giuen vnto noe Nonne, if first she had not liued a chaste, and solitary life. 40. yeares, although that this was long before ordeined in the Councell of *Agatha*. He also restored and adorned the Churches and publick places, which the *Vandalls* had ruynated and defaced. He perswaded *Demetria* a most riche and holy woman, to build the Church of *S. Stephen* in *ualatina* three myles out of *Rome*, and he builded at his owne costs and charges a Church in, *Via Appia* in the honour of Saint *Cornelius* the Pope and martyre. He made a perticular place for the reliques in the Church
of Saint

of Saint Peter and S. Paule, and of the Church of S. Iohn Lateran. He ordeined the colledge of them that are now called Chamberlaines, & apointed them to keepe the holie sepulchers of the Apostles. He made another monastery nere vnto the Church of S. Peter. He gaue vessels, challices, and ornaments, vnto sundry Churches.

Laityly, this holy Pope hauing spent his time in most holy works, in defending the Chrystian religion with his holy doctrine, and being very old, and wearyed out with the trauels he had taken, after he had bene Pope 20. yeares 10. monthes, and 28. daies, he passed out of this troublesome life vnto the eternall. He dyed in Rome on the 11. day of the moneth of Aprill, in the yeare of our Lord 463. Bar saith 461. Leo being then emperor of Constantinople. The Church holdeth this Pope in the number of the holy confessors, and celebrateth his feast on the same day that he died, And because he was an excellent Pope he merited to be called *Great*. He gaue holy orders many times and made 31. deacons. 81. Priests and 85. Bishops. His body was buried in the Vatican.

The life of SS. Tiburtius Valerianus, &c.

Saint Paule, the Apostle, writing vnto the Corinthians, and speaking of them that were married said: If a faithfull woman shalbe marryed with an vnbeleuer, let her liue with him, & not forsake him, for it may come to passe that the vnbelieuing man, may be sanctified, and become a Christian, by the meanes of the faithfull woman. This is verified in Valerianus, a Nobleman, and a Senatour of Rome. Who being a Pagan had espoused Saint Cecylie, by whose meanes he was made a Christian, and afterwarde a Martyr. The life of this holy Saint, and of one of his brothers called Tiburtius, and of an other man called Maximus (who was martyred with them) was written by Simeon Metaphrastes in this manner.

THe Father of Sainte Cecilia gaue her for wife vnto Valerianus. He and she were of noble birth. He rich, and she rich. He of a comely parsonage, & so was she. He was a pagan, But she was a Christian. On the first night that they kept company together after the espousalls, Cecilia spake vnto her husband in this manner. Most deere spouie, I will discouer vnto you a secret thing, if you promyse me not to publish it to any lyuing person. I sweare vnto you (said S. Valerianus) neuer to speake word of it, but at your pleasure. Then said Cecilia, the secret is this. I haue an angell of God who is the guardaine of my body, & he is so ielous, that if he see thee to come neere vnto me in carnall loue, he will shewe his fury and kill thee, and thou shalt not enioy thy pleasant youth, Valerianus confounded, and somewhat chafing with anger at theis wordes, said: Cecilia. Yf thou would haue me beleuee that which thou sayest, let me see that Angell, and if I see it be true, I will not doe any preiudice vnto thy virginity. But if I doo not see him, I beleuee thou louest some other person, & I will kill thee, & him together. If thou will haue power to see him

(said *Cecilia*) it is necessary for thee to be made a Christian and beleue in *Iesum Christ*, *Valerianus* said: what thing must I doo to performe this? Goe said *Cecilia* to talke with Pope *Urban*, whom thou shalt find in the *Via appia*, not farre from *Rome*, hidden among the sepulchres in certaine caues, and he shall instruct thee in the faith; and when thou saiest that I sent thee, hee will baptise thee, and forthwith that shalt see the Angell.

Valerianus staied not to doo all that was said vnto him. Hee found out the Pope, and told him that *Cecilia* sent him, and vnto what end. *S. Urban* instructed him in the faith, and baptized him. *Valerianus* returned vnto his Spouse and found her at her prayers in her chamber, and sawe an Angell in her companie, from whose face came shyning beames, and his garments and other ornaments shewed him to be heauenly. He had in his handes two beautifull garlandes of roses and lillies, the one he gaue vnto *Cecilia*, the other vnto *Valerianus*, saying: I haue brought yow theis out of paradise; Set them vpon your heades, in signe that yow must from henceforth loue each other with chaste, and pure loue; these flowres will neuer wither, they shall neuer loose their sweete sauour, and shall not be seene but only of them, vnto whom chastity (which pleaseth yow) shall please; And because thou *Valerianus* hast geuen credit vnto thy Spouse *Cecilia*, and hast receiued her holy Councell, God hath sent me to saie vnto thee, that aske thou what it shall please thee, and hee will graunt it thee;

Great ioy conceived the two Spoules at the wordes of the Angell; *Valerianus* stode ashamed, and scarce could speake for the ioy he felt at his hart; Asloone as he could vtter his wordes he said; The thing I chiefly desire is this; That since God hath deliuered me from blindness in the which I was when I adored the diuells, that God would likewise deliuer a brother which I haue, whom I loue as myne owne life. For as I thinke, it were cruelty and vncharity toward him, if I did not labour to draw him out of error, from the which I my self haue bene also deliuered; In summ, I request that *Tiburtius* my brother may be made a Christian. The Angell said: his request was iust, wise, and pioufull, therefore God graunted him that fauour; that as he had bene deliuered from the diuell by the meanes of *Cecilia*, euen soe his brother should be deliuered by his meanes, and be saued; This being said: the Angell vanished awaie.

Tiburtius coming into the chamber, went to embrace his brother, and kissed *Cecilia* in the forehead, in signe of kindnes and good will; Which being done he said, I wonder that at this tyme, (when for the coldnes and the winter there is not in the fieldes any greene leaues,) there be heere lilies and roses. And though I see them not; Yet me thinkes they are hard at my face, and that I haue them in my handes, I feele such a delicate smell. The two Spoules opened vnto him the mysterie therof, and perswaded him to be a Christian, and that he would forsake the adoration of the Idolls, to the end he might merit such a crowne as they had. *Tiburtius* followed their good counsell, and was baptized by Pope *Urban*, being first instructed in the faith. Then he returned to see his brother and

ther & his kinswoman; They all three together made most sweete conferences of spirituall matters, & God gaue such grace vnto *Tiburtius*, that not only he merited to see the Angell aswell as *Valerianus* and *Cecilia*, but also obtained of the heauely Maiestie, whatsoeuer he requested, And with his praier healed the sick; The two good brethren exercised much the deedes of mercy, & deuyded their goodes vnto the poore and other pious vses; And for that by the appointment of *Marcus Æmilius Antoninus*, Who then was romaine Emperour, some Christians were Martyrized, they tooke their bodies by night and buried them.

There wanted not enuyous people whose exercise is to persecute the good, and to shew their malice against the holy Saints; They were accused publicly before the Pretor *Almachius*, who reproofed them very sharplie, aswell for that they had giuen a great part of their patrimony vnto the poore, as also for that they had buried many Christians, put to death by order of their lawe, geuing therby certaine notice that they also were Christians. The two brethren answered him boldly, and constantlie, saying: that they made more account of that they were Christians, then to be called noblemen of *Rome*; And that they desired more to obey and please the Emperour of heauen, then vnto the Emperour of the earth; and therefore they had no dread to do contrary vnto the law of *Marcus Æmilius*, for that they obserued the lawes of *Iesus Christ*. Then *Almachius* caused them to be beaten cruelly with staues. And because they were constant in their purpose, he gaue sentence against them that they should be beheaded; He gaue the charge of the execution of the iudgment vnto one *Maximus*, the chiefeest man in the said gouernours house; commanding him, that if they adored not the Idolls, they should be put to death on the next daie.

This *Maximus* was of a milde nature, and it grieved him much; He had great compasison of the two brethren, soe Nobly borne, and of so rare qualities; He began to perswade them with milde wordes to moue them to doo the will of *Almachius*, to th'end they might saue their liues; They answered him: that to follow his counsell was not the waie to saue their lyues, but rather to loose their liues and soules for euer; It appeared that *Maximus* was somewhat moued at these wordes, considering, that if for the mortall life men vse such diligence to preserue and prolong it euery yeare with much trouble and griefes which in this life are endured, it is a thing more conuenient to vse greater diligence to enioy euerlasting life; And all troubles and toiles that is taken for that end is well bestowed. *Maximus* lead them vnto his house (for so the holy Martyrs requested) there they beganne to preach the faith vnto him; Wherupon *Maximus* and all his familie were conuerted.

At midnight came *Cecilia*, accompanied with some priests to see her Spouse; By the ordinance of God, by her coming *Maximus* was not only confirmed in the faith and in his holy purpose; but also was baptized: when daie brake *Cecilia* bad them to prepare themselues (as the good soldiers of *Christ Iesus*,) for the day was come wherein they should fight for his seruice, euen vnto the losse of

their lyues, but yet to gaine the same againe. Then with many teares which both of them shedd, knowing they should not see one another in this mortall life, the rooke leaue of her Spoule and departed. She being departed with the priettes which accompanied her, *Almachius* sent to see if *Tiburtius* and *Valerianus* were in the same opinion of not adoring the Idoles, that then they should be ledd forthwith vnto their execution. The holy Saints were ledd out of the cittie vnto the Temple of *Iupiter*, and when they would not adore the Idolls, both of them were beheaded in the presence of *Maximus*; Who said with a lowd voice: that he had seene two Angells as resplendant as the Sonne, which carryed the soules of the holy Saints into heauen. Some gentiles were made Christians by his wordes. When *Almachius* heard that, he was in such a rage, that he caused *Maximus* to be beaten with staues that had plommets of leadryed to them (in his owne house) that they made him yeelde vpp his spirit vnto God. Saint *Cecilia* had care to gett the body of her Spoule *Valerianus*, and of his brother *Tiburtius*, and to bury them. Their death was on the 14. of April, and on the same daie the Church celebrateth their feastes.

These three Saints *Tiburtius*, *Valerianus* and *Maximus*, liued in the yeare of our Lord 225. after the opinion of *Onusrius* and *Canisius*. And it seemeth that *Ado Vienenfis* is of the same mynd, but according to *Bar: 232.* *Alexander Seuerus* being then Emperour of *Rome*.

See Bar:
10m: 2.
an. Do-
mini.
232.

The life of S. Anicetus Pope, and Martyr.

Saint Paul writing vnto the Corinthians saith vnto them: It is a shame for a man to haue long heare on his head. Pope Anicetus was a most holy man, (and gave prooffe thereof) in that he lost his life for Iesus Christ his sake. Of him it is not read in eleuen yeares and more that he was Pope, that he made anie other decree but one, in which he commanded, that no priest, or religious man should haue long heare. S. Paul would haue all men go without long heare saying: It is a shame to weare it. S. Anicetus was content that at the least the Priests should not weare long heare. The heares be a superfluous thing in a man, who maie be in good estate without them. In such sort, that by the heares are vnderstood the goods temporall, superfluous, or ouerplus to euerie one in his estate. S. Paul saith the superfluity and ouerplus of a mans goods, must be cut of, and giuen vnto the poore. S. Anicetus saith: I will that at the least, the Priests, and other Churchmen, be content to take so much of their reuenues, as is with honestie sufficient for their life, and the rest they should giue vnto the poore. We must giue this morall sense vpon the words of the Apostle, and vnto the decree of the Pope. His life collected out of *Damasius*, and other Authors, that wrote the lives of Popes, was in this manner.

By the death of Pope *Pius* the first of that name, there was placed in the seat of S. Peter, *Anicetus*, who was borne in *Humifia*, a litle cittie of *Syria*, and was the sonne of *Iohn*. He reigned at that time in *Rome*, the great Philosopher, & learned Prince,

Prince, *Marcus, Aurelius, Antoninus*. There are fewe things found written of Pope *Anicetus*, though it be verie certaine that he endured much trouble, in the gouernement of the Catholique Church, which was enlarged, and spred into sondrie partes of the world, and in euerie place, it was either perlecuted by the Emperours, or molested by Heretiques. *Eusebius Casariensis* saith: That *Policarpus* Bishop of *Smirna* in *Asia*, and discipule of *S. Iohn*, came to *Anicetus* being in *Rome*, and conferred with him vpon the manner, how the Christians should keepe the feast of *Easter*, to the end, they might not agree therin with the *Iewes*. This thing being ordered, *Policarpus* being alreadie verie old, and of great authoritie, and learning, conuerted manie heretikes of the *Valentinian*, and *Marconists*, (residing in *Rome*) to the true faith. Thē returning into *Asia*, he was martyred, for the persecutions of the Christians was grieuous in thole parts, but shortly after it ceased a litle by the Emperours comaundement. He being therevnto periwaded by some who affirmed: that the more the Christians were put to death, the more they increased. And it was apparantlie seene that God fauoured them, and sent calamities and destruction vpon the paymins, that persecuted them. By this meanes the persecution in *Asia* was some-what mitigated, and at *Rome* also, and in other prouinces of the *West*, yet was the good Pope *Anicetus* martyred, As it is found in his decree aboute mentioned that Priests should not weare long heare. He gaue holie Orders siue times in the moneth of *December*, & made 17. Priests, 4. deacons, and 9. Bishops. He was martyred in the yeare of our Lord 173. *Bar* saith: 175. on the 17. of *Aprill*. on which daie the Church celebrateth his feast, *Marcus, Aurelius, Antoninus*, being Emperour. The bodie of *S. Anicetus* was buried in *via Appia*, in the place which after ward was called *Cemiterium Calisti*. He was Pope 11. yeres, and 4. monthes. *Bar* saith: 8. yeres, 8. monthes, and 24. daies.

The lifes of SS. Soter and Caius, Popes and Martyrs.

Saint Paule the Apostle writing vnto his beloued discipule Tymothie, & rehersing the qualittes & condicions that a Bishop ought to haue, recyteth also the parts which he ought not to haue, one of the which is; that he be not a Neophite, that is to saye: a yong plā. The Apost. in saying that the Bishop ought not to be a yong plā, would thereby inferre, that he ought not to make any a Bishop ouer hastilye. The office of a Bishop is to preach, to heare confessions, to say masse, and such other things. What a thing were it to see a man say masse to daye, which yesterday we sawe Iust, and ryde with a launce on horsback? what were it to see one heare confessions to day, who yesterday was wholly occupied in worldly matters, and to see a man this day to preache, who yesterday was a souldier in the warre. The Apostle saith: you ought not to giue thes dignities to them that be of so different estats. This being considered by the holy martyr and Pope, Caius, it moued him to ordeine that he which should be a Bishop should first be ordeined Dorekeeper, Reader, Exorcist, Acolyte, Subdeacon, Deacon and Pre-

and Priest. And this was not for that he first instituted these orders which were before vsed in the Church, much lesse that it was a custome, that one should be first a Bishop, and then a Priest, but that which Caius intended in that decree was, that first they should be exercised a space in the inferiour degrees, yf they desired to attaine to the higher.

This is the same which the holy Council of Trent did very wel commaund, that there should be some time, betwene the lower and the higher orders, to the end, euery one should be exercised in the degree and order receiued. This exercise and administration of holy orders, can euery one doe it? Shall it be lawfull to one that is not ordered a Deacon to read the Gospell solemnly? To this answered the holy Pope Soter: that they which be not ordered ought not to exercise those offices. Also that euery one was not to exercise other holy functions, appertaining vnto the seruice of God. Though a woman be a consecrated Nonne, and dedicated vnto the seruice of God, neuertheles, it is not lawfull for her, to offer incense vpon the Altar, nor to touch the hallowed things, as the Corporalls, Senters, and such like, and of this we haue a decree of this holy Pope. To the end none should agreee at this, he made another decree in which he commaundeth that all Christians should communicate on Cena thursday, except those that were in mortall sinne, and were therefore unworthy to receiue the B. Sacrament. All the Christians hauing this leaue in a case that so much importeth them, we must not complaine, if some thinges of lesser importance be denied, and forbidden vs. Let vs now see the liues of these two holy Popes, though for that they liued in the time that the Church suffered very great persecution, and the faithfull beleeuers expecting euery day from houre to houre to be slaine, they wanted time to write the liues of others. Neuertheles Damalus, and other Authors gathering them wrote the life of Soter in this manner.

Soter was borne in Campanya a Prouince of the Kingdome of Naples in the Cittie of Fundi, and his father was called Concordius; He was a man of a right vertuous life, and made the decrees spoken of before, to witt: that the Nonne should not be so bold as to touch the Corporalls, or other hallowed things, nor put incense on the Altar. By this may be seene how auncient and old a thing it is in the Church of God, to vse incense in the Sacrifice of the Masse, and likewise to be Nonnes, and the vse of perpetuall vowe of Virginitie, and also of Altars and holy places, altar clothes, Corporalls, and other hallowed things, which were so highly reuerenced that the Nonnes might not touch them with their hands.

Some say Soter appointed the benediction of married people, which he did to giue remedy against witchcrafts, and diuelish inchauntments, by which lewd persons sometimes vse to bewitch married couples, to hinder generation in them. He commaunded also that matrimony should be publickly solemnised, but Gratian doth attribute it to Pope Euaristus, and not to Pope Soter. He commaunded the Christians to communicate on Maunday thursday as I haue said before. In the time of this Pope, the Church of God had some repose and rest, for Commodus who was the Emperour, though he was a most wicked Prince, did not persecute the Church, and that wanted only to make him the worst of all other. This is the cause that some thincke that Soter was not martyred, but that

that he dyed a naturall death, but the contrary is the truth, for he was a Martyr, as all his other predecessors were. The Pretors lieutenants, Iudges, & other officers, were so fleshed in cruelty, by the former persecutions, that either instigated by the deuill, or els incited thereto by hope of their priuate gaine, & to get the goods that should be confiscate, they still obserued the decrees of the former persecuting Emperors, though the Emperors rainging at that time, had not decreed any thing against the Christians.

Many faithfull belecuers were martyred, which lot fell also vpon S. Soter, after he had giuen orders threetimes, in the moneth of December, and made. 18. priests. 9. deacons &. 11. Bishops. He gouerned the Church of God. 9. yeares. & 3. monethes, Bar: saith. 3. yeares. 11. monethes. 18. daies. and was put to death in the yeare of our Lord. 182. Bar: saith. 179. in the raigne of abouenamed Commodus. Bar: He was buried in the *via Appia* in the Churchyard of *Callistus*. The Church celebrateth his feast on the 22. of April which was the day of his death. In the vestrie of the holy Church of Toledo, there is the body of a Saint in a chest of siluer, & it is sayd to be the bodie of S. Soter the Pope and Martyr. How or when it was translated thither I say nothing, for that I knowe not the certainty.

S. Caius.

To gether with the feast of S. Soter the Church celebrateth also the feast of S. Caius, who was also Pope and Martyr, of whom *Damasus* saith: that he was the sonne of one Caius or Gaius, & borne in the Prouince of *Dalmatia*, which is now called *Sclauonia*; he was neere kinsman vnto the Emperour *Dioclesianus* whose persecution (which was the 10. that the Church of God had suffered) began in the time of this Pope, of all th'other this was the cruellst, for it lasted many yeares, and in it the paynimes neuer ceased to burne Churches, and with exquisite torments to kill the Christians, men and women, yong, & old, of euery sort and condition, taking from them their goods with such cruelty, that scarce any one had the boldnes to be called or knowne to be a Christiā. It seemed truly that the deuill desired to shewe all his force in those fewe daies that remained, for that he foresawe the persecutions against the Church were to ende, and christendome was to enioy tranquillity, and peace, by the fauour of the most mild Prince *Constantinus* the great.

The most cruell persecution of *Dyoclesian* made many to wauer and to shrynck: One of these was Pope Caius who was in great feare, and being importuned by some of his allies and friends, who aduised him to take regard vnto his life, resolved to withdraw himselfe, and to steppe a side into a caue in the ground, accompanied with *Gabinus* his brother, and *Susanna* his nyce, and there he was a Confessor certain yeares, as *Damasus* saith; who vseth the maner of speaking of those times, which called them Confessors that were persecuted by any Tyrant for Christs sake, or had bene in danger to loose their life in any torment, & had escaped it. These & such like were called Confessors, for that they had confessed

the name of *Christ* before his enemyes. Pope *Caius* remained hidden 8. yeares in this manner, at which time the persecutors had notice of him & tooke him, together with his brother and nyce, all which three suffered martyrdom very couragiously.

Pope *Caius* made the decree which I haue recited, that is to say: that he which is to be a Bishop must arise by degrees, & the orders of *Dorekeeper*, *Reader*, *Exorcist*, *Acolyte*, *Subdeacon*, *Deacon*, and *Priest*. *Damasus* saith that *Caius* at foure times in the monethes of December ordered. 25. Priests. 8. deacons & 5. Bishops. He was Pope 11. yeares. 4. mon. & 12. dayes. Bar: saith. 12. yeares. 4. monethes. 5. daies. He wrote a very elegant epistle vnto *Felix* a Bishop, in which he treateth of the veritie of the Incarnation of the word. He was martyred in the yeare of our Lord. 296. in the time of *Dioclesian*, His body was buried in the Churchyard of *Callistus*. The Church celebrateth his feast on the 22. of *April*, together with *S. Soter*, Pope and Martyr (as he was.) These two Saints were equall in Dignity, equall in celebration of their feasts by the Church: & we may likewise beleue that they be equall in the celestially glorye, of the which God make vs partakers for his heauynly mercyes sake. Amen.

The life of S. George the Martyr.

Iesus Christ promised in *S. Mathew*, that he that shall confesse him, and shall not be ashamed of him in earth, he in lyke maner will not be ashamed of him in heauen: but will confesse him before the holie Angells, and will commend him before his eternall father for his seruices receaued, and will beseech him to render his merit vnto him. This agreeth well vnto all the Martyrs. They all confessed Iesus Christ in the earth, and were not ashamed to confesse him dying on the Crosse for the true God. But in especiall it agreeth fitly vnto *S. George* the most noble knight, who being in the presence of *Diocletianus*, and of all the Romaine senate, where they consulted to persecute the Christians, and to blott out and take awaie that name from the face of the earth, they all consenting that so it should be done, He onlie tooke the defence of the honour of God against them all, and confessed that Iesus Christ is the true God, and openly reprooued the consultation and decree, which had bene there holden and made. For which cause he lost his life, with sore and cruell torments.

The life and Martyrdom of this holie Saint, was written by *Symeon Metaphrastes* and by *Palycrates* a familiar friend of the same holie Saint, who was present at all these thinges. Of that which these two saie, we will weaue a garland; to the end that they which desire to suffer for Iesus Christ, maie haue it often in mind, by seeing the many passions, and most cruell torments, which *S. George* suffered.

Diocletianus Emperour of Rome, being subtile and politique, desirous to aduance his present estate, and to be famous to all posteritie, Thought the fauour of his godds to be the cheife and greatest meanes: of whom he tooke

he tooke counsell ordinarily; and offered vnto them great and solemne sacrifices. On a time, vpon a matter of great importance, he demanded counsell of an Idoll, who staied a long while in giuing vnto him an answer, and at the end said to him: That the cause why he answered not sometimes, and that some of his answers were false, was the iust men that were in the Romaine Empire. This said the Idoll by his priest, and then held his peace. The Emperour laboured to knowe who those iust men were, and it was told him that they were the Christians. For it was certaine, that wheresoeuer they liued, they did no wrong, nor agreeuance vnto any, but did good vnto all men, this was to be iust men, and such were the Christians of that time.

Hercof *Diocletianus* took occasion to raise the tenth persecution of the Church, with such crueltie. On a sodaine all the prisons in the Empire, were filled with Christians, and cleered of theeues, murtherers and adulterers. Lyfe was taken from him that deserued to liue, and they weere pardoned, that had deserued a 1000. deaths. Yet although an infinite sort of Christians were put to death in all countries, as manie more did still remayne. Yea, the more were put to death, the more were still discovered. This caused *Diocletianus*, to gather together a generall assemblie, in the which were all the Senators, all the principall men of the cominaltye, and all the captaines which had office and commaund in the armie. There he propounded the cause why he had congregated them, namelie: to consult what was best to do with the Christians, and whether he should permitt, and suffer them to liue in freedome, or els should persecute them, and then he requested euerie one to speake his opinion. So euerie one said his mind. The Emperour at the last discovered the poison that laye hidde in his hart, saying: that the Romane Empire could not but be in danger, except the Christians were expelled, or put to death, or by some other meanes ridde out of the same. I (said he) am of this opinion for that the Oracle said so, Therefore let vs ioyne, and vnite our selues together, and either expulse them all out of the Empire, or put them all to death.

There was none so hardie to gaine saie the Emperour, seing his sterne and fierce looke, which was a signe of his inward indignation against them, so euerie one allowed, and assented to his speech. At this consultation was present *George* the most noble knight, borne in *Cappadocia*. He had lost his father in the warre, fighting in the behalf of the Romaine Empire, and therefore *George* was departed from thence with his mother, to dwell in a cittie of *Palestina*, where he had manie possessions and reuenues. He was a Christian euen from his infancie. When he came to yeeres that he was able to beare armes, (his mother being dead), he resolved to be a souldier, as his father had bene. He gaue the charge of his house and his goodes, vnto a faithfull friend, and he being well appointed and accompanied, went and presented himself vnto the Emperour *Dioclesianus*, vnto

whom he declared who he was, and what his desire was. The Emperour seeing him comely, and of a good stature, discreet, and courteous, made him Colonell of a companie of horse. *George* had before this time shewed his valour and great courage, for as he passed by the city of *Berytus*, he had killed a terrible dragon, that did much harme in the countrey, and by this he obtained immortall fame.

In regard of the charge which he had, he was present at the consultation against the Christians, (as I haue said before.) Having then vnderstood what thing had bene debated, and that the third day after they must meet againe, for every one to subscribe their names to the consultation had; and to determine in what order the persecution should be made. In the meane while *George* gaue freedome vnto all his slaues, and distributed all that he had, part vnto his seruants, and part vnto the poore. Of the goodes he had in *Palestina* he made a Bailiffe, and ouerseer, that might sell all, and expend the monie in pious and godlie deedes. These thinges being done with diligence, he on the third daie presented himself in the counsell chamber, and seeing that the senate did confirme all that had bene ordeined in the consultation passed, and that they nowe treated in what sort the persecution of the faithfull should be performed, he stood vp on his feet, and with a cheerfull countenance, & an high voice, he spake in this sort.

Most victorious Emperour, most honorable senators, right noble and generous knights, for what reason do you change your vlage to obserue and vphold iust lawes, that you nowe establishe a lawe so vniust and pernicious against the Christians, who be people iust, vertuous, holie, and worthie of all veneration, and regarde? perhaps you would haue them to adore our Gods? And if they be not Gods, wherefore would you haue them to adore them? They that adore them be blind, they know not that *Iesus Christ* with his eternall father and with the holie Ghost, is the true God that ought to be adored, by whom all thinges be made, and gouerned. It would be much better for you to forsake your blindnes, to open your eyes, and to adore *Iesus Christ*, then to persecute the Christians, and to compell them by force to adore your false Gods.

Euery one in the counsell chamber remained amased, and astonied, at the bold speeches of *George*. They looked on the good knight, and beheld the Emperour, expecting the answer he would giue. He incensed with choller and indignation, gaue a signe to *Magnetius* (to make him answer,) who was his fauouritie and Consull. He called the holie Saint neerer vnto him, and said: who art thou? And what is thy name? *George* answered: My first and principall name, is a Christian, and they which knowe me call me *George*, borne in *Cappadocia*, a noble man, and by office a Collonell of horse in the Emperours host. *Magnetius* asked more of him, who hath deluded thee, that thou talkest so boldlie and audaciouslie? The truth answered

answered *George*, what is the truth said the Confull? The holie saint answered: the truth is Christ whom you Idolaters do persecute. Then thou art a Christian said *Magnetius*. *George* answered; I am a seruant of *Iesus Christ*, & I trusting in him, would beare witnes of the truth, in the midit of this famous assemblie. Forthwith arose a great murmuring among all those that were present, so that one said one thing, and others said another. The Emperour commanded that euerie one should keepe tyllence, then turing him vnto *George*, knowing well who, and what he was, he spoke to him in this manner.

I knowe not (*O George*) what thy madnes should be to gainesate me, knowing what I haue done for thee: for I knowing thee to be of a noble blood, & seeing thy good quallities and valour, haue honored thee, and made thee Coronell and thought to haue bestowed on thee greater offices: which things thou by thie domages at this present hast altered: I counsell thee as a father, and comand thee as thy Lord, to forsake this thy wicked oppinion and adore our gods, if thou wilt not, thou shalt loose that which to this time thou hast gained, & thy life withall. *George* answered: would to God that thou (*ô Emperour*) would take the counsell which for thie good thy faithfull seruant giuerh thee, which is: that thou forsake the adoration of thy false gods, and adore *Iesus Christ* the true and liuing God, which shalbe the salfie of thy Empire, & saluation vnto thy soul.

The Emperour would not suffer him to speak any more wordes, but commanded he should be led into prison: set in the stocks, and a great stone to be laid vpon him, which although it did not depriue him of his life, yet it tormented him exceedinglie. The soldier of Christ continued in this torment vntill the next daie, & then was presented before the Emperour: who seeing the holie Saincte some what quailed by the former affliction, said to him. Tell me *George*, art thou better aduised then thou wast yesterdaie? torments do bring fooles againe to their witts. Thincke not said the holie Saincte that this smale paine can make me change my mind, though you deuise other that be greater, you shall see I haue a desire to support them. It was not needfull to incyte the Emperour therevnto: and so there was a terrible torment deuised, vpon which he caused *George* to be put, intending by his example, to terrifie others which purposed to be of his oppinion. The Engine was a great wheele, which round about was full of the points of sharp needles. Vpon this wheele he caused *George* to be tyed with smale cordes, which were drawne verie strait, so that they entred and perced to the bones, then he caused certaine bordes to be set in the earth which were full of knyues and some turned vp with certaine hookes of Iron, and pointes of needles. Then the wheel was turned, whereon the martyr was bound; & when he came where the aforementioned bordes were, the knyues did cut him, the hookes did teare him, and the pointes did pricke him in a 1000. places. There issued so much bloud out of the bodie of the martyr, that it ran and stained them that were present. This torment was so crewell, that in the fewtimes the wheele turned about, the holie Saint remained senceles,

and in a trance : and it seemed he had bene whollie dead. The Emperour also thought the same. Wherefore he cryed with a loud voice, *George* where is now thy God? which was as much as to saie, that he hath not deliuered thee from this torment. Hauing said thus he went awaie iocund, to do sacrifice vnto the god *Apollo*, for he thought he had done a worthie act.

After the departure of the Emperour, there was heard in the skye a great thunder, and there came a voice which said : Shrinck not my seruant, remaine constant, because manie by this meanes shall receaue my faith. Then appeared an Angell, who in sight of them all vnloosed him from of the wheele, and cured his woundes, so that he remained hole and sound, and readie to endure more torments. Then the people raised a great tumult and vproare, euerie one crying with a loud voice, *Great and potent is the God of the Christians.* *George* seing himself free, and whole also, not so much guided by the officers as by his owne will, he went vnto the place where the Emperour was, and in the street song this verse of *Dauid*; *Exaltabo te Deus meus rex, & benedicam nomini tuo, in seculum, & in seculum seculi.* Being come vnto the temple of *Apollo*, the Emperour seing him, was quite confounded & dismayed, not beleeuing that it should be *George*, but the glorious S. said vnto him: Do not wonder, for I am *George*, whom *Iesus Christ* hath defedded from death, and deliuered from this my torment. Two other Coronells, the one called *Anatolius*, & the other *Proteus*, who were Christians once, & thronek baselie for feare of the torments, hearing this: confessed *Christ* to be the true God with a loud voice. The Emp: vnderstanding & hearing these speeches vnexpected, comaunded them to be sent awaie forth with, and to be beheaded.

All these things aforesaid, came to the eares of the Empreſſe *Alexandra*, wife vnto the Emperour, who in like manner confessed *Christ* to be the true God publikelie. This set the Emperour in such a rage, that he commanded a Conſull to carry her vnto his palace, that after he might determine what should be done with her. Then caused he *George* to be cast into a limekill burning continually, where he remained three daies, and at the end thereof, he came out as the gold out of the fire, more cleane and purified, euen so *George* came out of the fire without hurt, and with a better countenance then he had before, not without the confusion of the Idolaters, & the raging dilquiet of *Dioctetian*, who not satiate with vexing the saincte with newe torments, caused certaine shoes of Iron to be brought, which within were full of sharppointes of needles; he caused the shoes to be made red hot, and put vpon the martyrs feet, who made a deuout prayer vnto God, that he would giue him strength to support that torment, (which he imagined would be verie terrible.) When the officers had put on those shoes, they vrged him to walke with them, and kicked & beat him on. The holie martyr said vnto himself. Be courageous *George*, go on lustilie, that thou maist get the crowne of blessednes. The holie saincte was miraculously deliuered from this torment, because the shooes cooled, his feet had no hurt by the fire, and the pointes pricked him not. The pagans attributed all this to art

Magike,

Magike, saying he was an inchanter. Then the Emp: caused him to be beaten with staues in cruell sort, but the holie Saincte song, and praised God cheerefullie, and shewed no token of grief at all.

After this the Emperor sent for a magitian called *Athanasius*, to giue him a deadly potion, which should kill him forthwith (with most cruell paines) for so said the magitian it would doe. The drinck was geuen vnto the holie saincte, & he dranke it all, without hurt or harme. And because the glorious martyr affirmed, that *Iesum Christ* deliuered him from these dangers of death, and that this was a smale matter to that he could doe, since his seruants also did the same and raised the dead by his power. The Emperor (counsailed by the Magitian) bad him to raise one to life, and they would beleue that he said the truth. The holie saincte though he somewhat stayed thereat saying; that they were not worthie to see such miracles for their vnbelief, yet he thought that by this some might be conuerted vnto God: therefore he came vnto a caue which was neere vnto them, in the which were many dead bodies. He made a prayer vnto God, beseeching him that for his glorie and honour, he would raise againe one of those dead men, And so it was done, for in the sight of them there came out of the caue one man aliue, crying with a loud voyce: *Iesum Christ* is the true God. Then fell he at the feet of Sainct George, and gaue him thancks that his life was restored by his meanes.

This miracle preuailed litle with the Emperour, who became more obstinat taking euerie thing in the worst sence, and saying: that *George* did all by negromancy. But so did not the Magitian *Athanasius*, for he confessed himself to be a Christian, and went to the man that the holie Saincte had raised from death, and besought him to praie vnto God for him. Then he caused S. *George* to be led againe into prison, vnto which place manie persons of diuers conditions resorted, euerie one desiring a remedie for his soule, confessing themselves to be Christians, & requesting him to praie vnto God for them. Thither came in like maner manie sick folk, and he healed them by making the signe of the Crosse vpon them. Thither came also a countrie farmer called *Glicerius* that had an ox dead. The holie saincte abounding in charitie, desyred to help the poore in smale thinges as well as in great. He bad the countrie farmer to retorne home vnto his house for his ox was aliue. The good man beleued his wordes, and being come home & seeing the miracle, (which was agreable vnto his low vnderstanding,) retorned vnto the prison, crying aloud & saying: that he was & would be a Christian: which being vnderstood of the Emp: forthwith comaded he should be put to death; and he ended his life willinglie for *Iesum Christ* his sake.

On the next daie the Emperor caused *George* to be brought before him: and faining to be his friend, shewed vnto him great curtesie, requesting him to be content to sacrifice vnto the god *Apollo*, and he promised to make him the most principall man of his armie. He said, he did not this for that he had need of him, but because he loued him: and it grieved him much that he should lose his life in the floure of his age. To this the martyr answered: wherefore hast thou

(o Em-

(ô Emperour) put me vnto so manie torments? and now doest thou vse me so kindlie and courtecoullie? wherefore didest thou not shewe me this kindnes vntill now? Oh pardon me said *Diocletianus*, that indignation hath made me to be so cruell, I shall restore thee to all thy former dignities, if thou wilt come with me vnto the temple of *Apollo*, and make sacrifice vnto him. Let vs go vnto the temple said *George*. The Emperour thought: he would haue sacrificed, wherefore he descended from his royall seate, embracing him with great shewe of kindnes. Then he caused it to be published thorough all the citie that *George* was conuerted vnto his secte, and had forsaken his Christian religion, to the end all men might haue notice, and make ioye for gaining so valiant a captaine for defence of the Empire. The Idolaters comended the Emperour, who had caryed matters so with *George*, and had brought him to so good a passe, crying out with a loud voyce. I thankes be to *Apollo* conquerour of *Christ*, *Apollo* victorious, against the Crucified.

The senate was assembled with the Emperour, and they altogether went vnto the temple of *Apollo*, and forthwith was prepared and layd the Cushion to kneele vpon, & a fire where the incense should be put. Euerie one expected that *George* should do sacrifice & adore also, but he standing on his feet without anie shewe of reuerence spoke, vnto the Idoll of *Apollo* in this manner: *Apollo*, tell me, art thou God? wouldest thou be adored by man? The fiend who was neere vnto the statue, spoke that all might heere, and said: I am not God, and much lesse they that be with me. There is one true God that created all thinges whose son is *Iesus Christ*, we were before time his Angels, & because we offended him, he cast vs out of heauen, and we became deuilles. Then *George* said: If you be not gods; why do you deceaue men, in that you desire to be adored by them? why art thou so bold to tarry in my presence, knowing that I am the seruant of him, whom as thou saist is God. This being said, the holie saint made the signe of the Crosse against the Idoll, and withall was heard a great roaring and tumult of deuilles, who howled & made great lamentation, and the Idoll of *Apollo* fell vnto the ground and became poulder, and so did manie other that were in that temple. The priestes who before were iocund and merry, assembled to see this sacrifice, seeing the contrarie successe, ran toward *George* with great furie, and laid handes vpon him, willing the Emperour to put him to death forthwith, vnlesse he would haue *Rome* destroyed before his face.

The Emperour who was inflamed like fire, said vnto the holie martyr, O cursed deceauer, is this the sacrifice that thou wouldest make vnto the god *Apollo*? *George* answered: why? wouldest thou haue me to do sacrifice vnto him, he himself confessing that he is not God but a deuill? Thou art a magition and enchanter (said the Emperour) and for such a one I will put thee to death forthwith. At this instant the Empresse *Alexandra* took with her the guard that *Diocletianus* had set ouer her, who suffred her to depart out of the Pallace, vnto the temple of *Apollo*, and being come vnto the place where *George* was, she fell downe at his feet,

feet, humbly beseeching him, to praie vnto Iesus Christ for her; for him she confessed to be true God. This caused *Diocletianus* to be more furious, whereupon he said that *George* had deceived the Empreſſe, and commaunded that both of them should be beheaded. Then were they led forth with vnto the place of martyrdom, and *George* fell to prayer on the one side, and the Empreſſe on the other. The holie Saint desired God to pardon all them which had taken paine to torment him, and vnto him that should kill him.

The Empreſſe, (as might appeare by that which followed after), desired God to aſſiſt her, that she might not be dismayed in the time of her martyrdom, and so God shewed her the fauour, that she passed out of this life in the time of her prayer, which was a matter of great content vnto *S. George*, seeing that Ladie already in securitie, and that God would giue her to be companion vnto him in death, because he was assured, that when she sawe the sword drawn against her, she was not daunted in mind, nor changed in opinion. In lyke maner the prayer of the Saint was heard; for some of them that intended and deuised his death, were conuerted, and dyed Catholicke Christians. *S. George* was beheaded on the 20. daie of *Aprill*, a litle after middaie, which at that time was good-fridaie, on the which the Church doth solemnize the passion of Iesus Christ. Vnto whom let vs praie, to giue vs his holie glorie: by the intercession of this glorious Saint.

You must vnderstand, that among the liues of holie Saints that Pope *Pelagius* appointed for *Apocrypha*, the life of *S. George* was one: but it is not this which is here written, (as the most learned *Lippomanus* saith:) because in all the Orient (where for that it was the natie cuntry of the holie Saint) exact reconding is had of his martyrdom, and in all the Churches his life is read, in the maner that is here written, of the which they had certaine information aswell by *Pascherates*, who wrote the life of this holie Saint, as by other seruants which were present at that time; who afterwarde returning into *Cappadocia* and *Palestina* their cuntry, recounted all these thinges. The death of *S. George* was about the yeare of our Lord 290. in the time of the aforesaid *Diocletianus*: The cittie where *S. George* suffred is not named by authors, but *Vsuardus* saith it is called *Diopolis*, which is in *Persia*.

The life of S. Marke Euangelist.

FOr that the loue which God beareth to his people is very great, he sayeth by the Prophet *Oseas*: that sometimes he cherisheth and talketh with them mylde. He would do alwaies in this manner, if that men would serue him alwayes, but for that the people were sometimes vnthankfull, and rebelled against him, he lifted vp his hand and chastised them, permitting the barbarous nations to come and make warre against them, and to overcome, and leade them away as slaues, into diuers parts of the world. This is the cause (said the Prophet) that the *Aſſyrians* led them captiues into

Cap. 11.
10.

Babylon, but God is so mercifull, that forthwith his hart tendereth and hath pitye, especially when he beholdeth any person of that same people, who is a good and vertuous man, for whose sake he doth pardon all the rest, and doth them good. This happened at this time to this people. Then the prophet saith: There shall be in them a man that shall warre like a Lyon, and the sonnes of the sea shall tremble. Some doctors say the prophet spoke these words by Iesus Christ. And although it be so, yet seemeth it to agree very aply unto Saint Marke. The prophet saith he shalbe a man much loued of God, and that for his sake he shall doe good to many, and that he shall warre as a Lyon.

Ezech.
1.

All this agreeth well to Saint Marke. He was loued of God, in such sort that he gaue him in his Church a right worthy office, that was: to make him a chronicler and writer of his doinges. He was a Lyon, for that of the foure beasts the Prophet Ezechiel saure which signified the foure Euangelists, by one of them which was a Lyon, is vnderstood Saint Marke. He roared and made the sonnes of the sea to tremble: Among other things which the waters signifie in the holy scripture, they signifie riches. The water returneth and stayeth not in any place, if it can find a place to get out. So riches make no long stay with any man, but be sometimes with this man, and then with another, you cannot take the water with your hand, so also you cannot keep riches, they will slippe from the hands when we least think it. The water which in the ryuer is sweet, in the sea becommeth bitter, so also riches, though they seeme sweet and delectable, at the end be bitter, for if we leaue them in our life it is very displeasent, and to leaue them at our death it is very bitter. So that if we meane by the sea, riches, richemen shalbe the sonnes of the sea, thes be they whom the Lyon to wit. Saint Marke, caused to tremble with his roaring which he made, being the most dreadfull that is found in the gospell, and it is this: That it is more easy for a Camell to passe thorough the eye of an needle, then a riche man to enter into heauin. This is the roaring that should by great reason make the riche to tremble, since it is so hard for them to be saued. The life of this holy Euangelist, was written by Saint Ierome; and that which we shall noice say of him, is collected out of him, and other graue Authors.

Marc.
cap. 10
25.A. 13.
v. 7.
Murr.
14.
Luc 22
Math.
26.
A. 11.
A. 12.
v. 12.
A. 15.
v. 37.

Saint Marke was an hebrewe, and was Colin to Saint Barnabye the Apostle. OEcumenius, Theophilactus, Metaphrastes, Alexander Monachus, Nicephorus Callistus, Placeminus, and other Authors lay, that Saint Marke was the same whom Saint Luke calleth Iohn. Whose iurname he saith was Marke, and by consequence we must say, that he was master of the house where Christ and his Apostles supped, and where the holy Ghost descended, and whither Saint Peter went when he was delyuered out of prison, and commonly it is called *Cenaculum*. Saint Marke went in the company of Saint Barnabye and of Saint Paule; and they left him in Pamphylia to the end he might strengthen the Chryistians newly conuerted to the faith; or as the glosse saith: teach and iustru& them sufficiently in the faith: And for feare of a persecution which arose, he went away and returned to Ierusalem. Then Saint Barnaby would haue taken him with them, and S. Paul would not (for that he was faint harted).

Vpon this the two Apostles fell at vvariance, and separated themselues a-
 funder (this being the permission of God, to the end thes Apostles diuided
 the one from the other should doe more good, which they could not doe being
 in one companie). Saint *Barnaby* tooke *S. Marke* with him, into the Isle of *Cy-
 pres*, where he was martyred: and *S. Marke* departed and went to Saint
Paule, to beare him the newes of his martyrdome. Then he went to seeke
 Saint *Peter*, with whom he had strict frendshippe, and of whose kinred
 he was, by the meanes of Saint *Peters* wife, and moreouer, *S. Peter* had
 baptised him. At last he found him, and went with him vnto *Rome*, and
 whilest the Apostle preached there the faith and gospell of *Iesw Christ*, many
 not satisfied to heare so highe and celestially doctrine at his mouth only, al-
 tembling together requested him instantly, to set downe that which he preached
 in wryting. The Apostle seing their demaund to be iust and good, gaue vnto
S. Marke the charge therof, who wrote the gospell, agreeable to that which he had
 heard the Apostle to say, and preach oftentimes. *S. Peter* as head of the Church
 hauing seene and read it, approued it; to the end the faithfull people might reade
 and hold it for scripture.

Saint *Marke* departed out of *Rome* with the book of his gospell, and went
 to preache to the people of *Cyrene* and *Pentapolis* (in *Africa*.) Where doing
 some myracles, he conuerted many vnto the faith, and builded some Churches
 in those places. He also ordered priests, consecrated Bishops, and leauing
 euery thing in good order, went vnto *Alexandria* in *Egypt*, where in like
 manner he conuerted some, appointing them rules, that is to say. That they
 goods should be in common, that they should helpe one another, that they
 should maintaine brotherly loue; and to conclude, they should be a patterne of
 that which the Apostles had constituted in *Ierusalem*. *Eusebins* saith: that Saint
Marke founded the first Christian schoole of the hollic Scripture in *Alexandria*.
 It is said also that in this citie Saint *Marke* counsellled some whom he thought
 to be of hability for it, to go vnto the delerts and to liue in caues, and in them
 to lead a solitary life: and that they which did so were so manye, that *Philo*
 the Iewe a writer of that time, recounteth for a wonder, the number of them
 that liued so, and also their austere kind of life, moreouer, he commen-
 deth and praiseth them as a people deuout, charitable, and exercised in all
 kind of vertue.

S. Marke vsed to go euery day out of the citie to a place called *Bucelos*, where
 ordinarily were assembled many, to heare masse and sermons, & sometimes
 also for other helps for their soules. The holy Euangelist saying masse in that
 place, many Pagans came thither on a sodeine, and euen as he was reuelled at
 the Altar, they cast a cord about his neck, and without making any reconing
 of the other, for they thought him only to be their professed enemy, drew
 him toward the citie. They dragged him thorough all the waies, with gret

noise & shouting, speaking blasphemous wordes against *Iesus Christ*, and reprochfull wordes against the holy Euangelist. They were so eager that they would not stay with him in any place, so that the glorious Saint and now a Martyr of *Iesus Christ*, left behind him the holy vestments (rent and torne in pieces) in the street, yea, & his very fleshe also, his body being greuously wounded against the stones. In euery place where they drew and haled him, remayned bloud, which powred out abundantly from euery part of his bodye; But his sacred head being not able to abide any longer the knocks which the stones gaue, was so bruised and broken that the braines lay scattered on the ground: and in this sort the holy Euangelist yeldded vp his soule into the hands of God.

When the paymines sawe him to be dead, they lett him lye and departed, and some Christians which were his disciples tooke his body and buryed it. Afterward in proesse of time, (the Saracens Mahometans being Lords of the cittie), certeine citisens of *Venice* who were fled from their countrey vnto *Alexandria*, got secretly the bodye of S. Marke out of the Church where it laye, without any knowledge of the Saracens. They laid it in a great chest, and couered it with swines flesh, which the Saracens abhorre as death. By this sleight they got it on shipbord, and setting vp their sailes, brought it in safty vnto *Venice*, where it was alwais since, and euen to this present, it is kept in especiall reuerence and veneration, in such sort, that the cittie of *Venice* is by another name called the cittie of S. Marke. God make vs all citisens of heauin by the merits of this holy Euangelist. Amen. The Catholike Church celebrateth his feast, the day of his martyrdome which was on the 25. of *Aprill*, in the yeare of our Lord. 63. in the time of Nero. (as *Onuphrius* saith:) Vpon the same daye be kept the great Litanies, in which the processions be vsed, to the end that God would giue vs health of bodye; & send and conferue the fruits and encrease of the earth. Of S. Marke the Euangelist many Authors make mention: as S. *Dorotheus* B. of *Tyrus* in the booke of the lifes of the Apostles and Prophets. *Clemens* of *Alexandria* in the sixth booke. *Eusebius Cesariensis* in his ecclesiasticall history. l. 2. c. 16. and lib. 4. cap. 11. S. *Ireneus*. lib. 5. cap. 8. *Niceforus*. lib. 2. cap. 43. *Isidorus* in the life of the holy fathers. cap. 83. *Beda*, and *Vsuardus*. in their Martyrologe. Bar: following S. *Hierome* saith he dyed. 64.

*The lives of SS. Cletus and Marcellinus Popes,
and Martyrs..*

THe difference that is betwene one predestinate to be saued and a reprobate, when both of them sinne mortallie, may be in parte vnderstood by the example of a sauconer who hath two hawks on his fist, the one without lessees or belles, and the other with them. Thes soules take both of them their flight, and it cometh to passe, that the saucon that hath not the lessees flies farre, without hope to retorne vnto the hand of the sauconer, the saucon that hath the lessees taketh but a short flight, wherupon being taken by the lessees, he turneth easily vnto the hand.

So happeneth it vnto the Reprobate which is excluded out of heauin by God, for when he synneth mortally, he passeth farre from God, and euery day addeth some sinne to his yune, and committeth them without regard, euen as it were by custome. But the man predestinate, though some times he taketh his flight, and departeth from God, by committing some mortall sinne or other, it seemeth he is forthwith caught by the lessees, in that he sorroweth for his sinnes committed, and hath not any delight therein, that which he hath done lotheth him, he is angry with it, he sorroweth and lamenteth that he hath offended, there happeneth vnto him a 1000. afflictions. He hath forth with chastisment: his superiors and kinsfolke stand against him & so do his other friends, the heauin, the earth, and euery thing seemeth to arise against him, to the end he proceed no further in his sinnes. All thes things be a taking by the lessees, in such sort, that being holpen by God, he cometh to depart soone from synne, and retorne vnto penance.

A true example herof may be scene in Pope Marcellinus, who for feare of death, offered incens vnto an Idoll, and sinned heynously, but because he was predestinate, he was in a certaine sort taken by the lessees, when he returned to consideration of himself, and offered himself to death for the loue of Iesus Christ. The life of this Pope and of another called Cletus whose feast is celebrated by the Church on the same daye, was written by Damasus and other Authors in this manner: Let vs begin with Cletus, because he was Pope before Marcellinus.

Cletus was borne in Rome of noble parents, and of an auntyent stock. His father was called *Emilianus*. He was disciple vnto Saint Peter and receaued his doctrine, and by him was made a Chrystian. He gaue such towardly signes of himself, that the Apostle being busied in preaching and instructing the people, resolved to take two coadiutors and companions, to helpe him in the affaires belonging to the Papacye, and thes were *Linus* and *Cletus*. Thes were by him made priests, and consecrated Bishops, and vnto *Linus* he gaue the charge of the affaires within Rome. and vnto *Cletus* the care of busines abroad.

Herof it cometh that some Authors say that they were not Popes, and other say they were: but whilest S. Peter liued they were not, nor could not be Popes, because that in the Church there can be but one only head, one highest Bishop, one Pope and vniuersall father. They were Popes indeed after the

death of *S. Peter*, the one after the other: When the Apostle was dead though *Clement* should haue succeeded in that dignity, yet he for humlytie (It being so ordained by the holy ghost, to the ende that this dignity should not passe by succession and heritage) willed that *Linus* should be Pope first, and then *Cletus* after his death, who holily gouerned the Church vntill that the cruell & detestable *Domitian*, sonne vnto *Vespasian* and brother vnto *Titus*, succeeded in the Empire. This *Domitian* was doubly so lewd and wicked, as his father and brother were good for morall life, so as we may call Idollaters good men. *Domitian* moued the second persecutyon against the Christians, semblable vnto that which *Nero* railed, and that he did by the perswasion of some of his officers. Among the other that were martyred, *Cletus* was one, and with him many holy virgins.

S. Cletus diuided the citye of *Rome* into. 25. parishes, by order receiued from *S. Peter*, and in euery one of them he sett a priest to gouerne it, and thes be they which afterwards were called Cardinales. *Cletus* held the seate of *S. Peter*. 12. years. 7. mon. & 2. dayes. He is one of the saints of whom mention is made in the Canon of the masse. Some writers say: that this Pope in a Canon approueth the pilgrimages and visitations of Churches, and reliks of saints, in saying it is a worke merytorious. The bodye of *S. Cletus* was buried beside the bodye of *S. Peter*, and his death was on the .22. day of *Aprill*, in the yere of our Lord. 93. in the raigne of *Domitian* the emperour.

The life of S. Marcellinus Pope and Martyr.

OF *S. Marcellinus* saith the same *Damasus*, that he was borne in *Rome*, and was the sonne of *Proiectus*. He had the Papacy by the death of *Caius* the Pope in the time of the emperor *Dioclesian*, who moued the tenth persecution against the Church, which was so cruell, that who so readeth the troubles, afflictions and torments which in ten yeres space & more the Christians endured, cannot but be moued to great cōpasion. It is very true that some writers of that time say (that it is thought) this persecution was a scourge & chastisement of God, for the dissolute life & maners that encreased amōg the Christians, & that our Lord to terrifie his seruants, permitted them to be persecuted by their enemyes, in that terrible sort. There being not any maner of cruelty, but with all despight it was put to execution. Some were cast downe headlong, others burned, others flayed aloue, afterward thy cast salt vpon them, and lastly, they washed them ouer with vineger, to torment them the more.

The number of them that were put to death was very great, for *Damasus* writing the life of Pope *Marcellinus* saith; that in one moneth there were slaine more then 17000. Chryistians in sondry prouinces, beside many other that they would not put to death, bycause they would not doe them that honour

nour; being content to deprive them of the publik offices they bore, sending them into exile out of their country, and confiscating their goods. If any Christian was a souldyer, they put him out of pay, with reproach and ignomy nie, and oftentimes beheaded them. Because there should be no cruelty wanting, so great was the hate the Paynimes had conceived, and harbored against the Chrystians, that with helllike fury and rage, they searched out all the books of the holy scriptures in all parts, and as many as they could find, they burned publikly. Matters were brought to such passe, that in *Phrigia* fyre was set to a whole city, and there was burned within it an infinite number of men, women and children, neuertheless, so many were baptised, or more then those that were slaine.

The Church being in this grieuous tribulation, Pope *Marcellinus* was apprehended, also & by the Paynimes, led to a temple, to the end he should there offer incense vnto an Idoll. So great was the feare & dread, that the Pope *Marcellinus* (being weak mynded) had, and they menaced him with such terrible torments that for feare of them, he offered a litle Incense, and did sacrifice, wherfore he was sett at liberty. The Paynimes and *Dioclesian* himself, reioyced exceedingly hereat, for it seemed to them that this his fact, would be a great inducement to very many Christians to doe the same, by the example of their highest bishoppe: being amongst them a person of such dignity and account, and therefore they thought they had gained much by his fall.

This fact of *Marcellinus* was diuulged forth-with among the Bishops of *Italye*, and so gret was the scandall that euery one took thereat, that to aduise, and see what was to doe in this case, there was assembled in Councell. 300. Bishops & 30 priests, in the cittie of *Sinuessa* (which is a citie now within the kingdom of *Naples*.) To that place went *Marcellinus* also, and came into the Councell, couered in sackcloth, but girt with hayreloth and ashes on his head, with teares he accused himself publikely, and craued pardon of God and of them, for the great fault he had comytted, and said thes words: I deserue to be deprived and deposed of the Papacy, for the sinne I haue committed; vnto this punishment I adde another vnto my self, that after my death none be so bold as to bury my bodye.

The fathers of the Councell seeing the penance and great humility of *Marcellinus*, and considering that the Pope of *Rome* is the exemplare of all humaine Iurisdiction, said all with one voyce (as affirmeth Pope *Nicholas* in a decree) thes words: Iudge thou thine owne cause with thine owne mouth, and not with our Iudgment. Of thy selfe shalt thou be freed or condemned, None may or can Iudge the supreme and highest bishoply throne. If thou hast denied, *Peter* also denied his master, he went forth and wept bitterly, and was not Iudged by any of the Apostles, which being so, Iudge thou also thine owne cause thy selfe. *Dioclesian* though he were in *Persia*, where he made warre at that time, had notice giuen

giuen him of the Councell held in Sinuessa) and forthwith he sent officers to apprehend all those that were in that Councell, wherof many were taken and martyred. When the Emperor was returned vnto Rome, *Marcellinus* being there, (repleate with zeale and seruour) went vnto him, with double the constancy as he had seare before, and very boldly reprobued him of his horrible cruelties, vsed against the Christians. And then recanted and renoked, and boldly to his face told him, that for him he had denied *Christ* the true God in offering incense vnto the deuill, for such be the Idolls the Paynimes adored. At this the Emperor stormed, and took such indignation, that he forthwith commaunded his head to be cut of.

As *Marcellinus* was led vnto martyrdome, he sawe *Marcellus* his Priest, and turning to him aduised him not to obey the Emperor in matters of religion (as he had done) and moreouer said: Since I was so base mynded, that for feare I was obedient vnto them whom I should not haue obeyed, and was not ashamed to adore the falsie Gods; see *Marcellus* that thou burye not my body, for that it hath committed an abhominable base fact, and deserueth not to be enterred. The holy Pope was beheaded, and with him dyed *Claudius*, *Cyrimus*, and *Antonius*. All these foure dead bodies, lay. 36. daies in the high street of Rome, before they were buried. But at the euen of that day *S. Peter* appeared in the sleep to *Marcellus* (vnto whom Pope *Marcellinus* had committed and charged not to bury his body,) and commaunded him to bury the Saint. Then *Marcellus* accompanied with other priests and deacons, tooke vp the dead bodies, and carried them to buriall in the Church yard of *Priscilla*, in *via salaria*, and song psalmes and hymnes.

Marcellinus gaue orders twise, & made. 4. priests and 5. Bishops. He was Pope. 7. yeare. 11. mon. and 23. dayes. There are extant two epistles of his, in the one he treateth of the mysterie, and equality of the holy Trinitie, In the other which he wrote vnto the Orientall Bishops, he exhorteth them to liue Christianly, & to exercise themselves in the woorks of mercy. This was a holy counsell and blessed aduise. Let vs take it, to the end we may be deliuered from eternall damnation, and that we may merite the eternall glorye. The Catholick Church celebrateth the feast of this holy Saint, on the day of his Martyrdome, which was on the 26. of *Aprill*, in the yeare of our Lord. 304. in the raigne of the aboue mentioned *Dioclesian*.

The life of S. Vitalis Martyr.

GOd threatened his people by the Prophet *Isayas* saying; that they were giuen vnto Idolatrie, and had abandoned and forsaken him, to serue and adore Idolls. This was his threat; that he would take awaie from Ierusalem the strong, and the valiant, the Prophettes, and the ancient discret counsellors: and that he would giue them those that knew not to giue counsell, by whom should arise the destruction of the people. If Roboam had

had taken the counsell of the old men, which aduised him not to aggrieuē the people with excessive loades and tributes, he had not lost the greater part of his state which was ten tribes, there being but twelue in all. He would needes follow the counsell of the young men, which turned to his losse and damage, and so did it also, that he gave not eare vnto the counsell of the old men. Good counsell is much worth, and he to whom it is geuen, ought to make great estimation of the giuer. An example hereof may be seene, in the glorious Martyr S. Vitalis, husband vnto S. Valeria who was likewise a Martyr. They were father and mother vnto the holie SS. Geruasius and Protasius, Martyres also. This is seene more cleerlie in his life, written by S. Ambrose in this manner.

Vitalis was a citisen of Rauenna, a knight, and person of great authoritie. In the persecution that Nero made against the Christians, his ministers which were in the cittie of Rauenna, would haue beheaded a Christian phisition called *Vrsicinus*, who vntill that time had bene constant in the faith, But seeing himself led vnto the death, his neck made bare, his eyes hidden with a napkin, the sword vn sheathed, and the executioner readie to strike, he began to feare, and make a signe of a will, to sacrifice vnto the Idoll.

S. Vitalis was present at this, who was secretlie a Christian, and this seemed vnto him a good occasion to discouer himself, for the saluatiō of this soule which was in danger to be lost. He got before the people, and aduised *Vrsicinus* saying; what endend you to doe? thou hast giuen health vnto manie by reason of thy skill in Phisicke, and wilt thou now giue death vnto thy self? Thou hast cured others, cure thy self also of this base and abiect fearefull mind. Thou hast supported many torments to come vnto this state in which thou art, be carefull that for a litle thou dost not loose the crowne, which thou art readie to gaine, Consider that thou dost exchange one houre of tormēt, for an eternitie of content. *Vrsicinus* followed this good counsell, and taking courage died ioyfullie for Christ his sake. S. Vitalis reioysed much to see the good fruit that came by his wordes, and meaning to ioyne thereto some good deed: he tooke vp the bodie of *Vrsicinus* and enterred it honorable.

It came vnto the eares of the Iudge that *Vitalis* had perswaded *Vrsicinus* not to do sacrifice, and after that, he had buried his bodie: whereupon he iudging him to be a Christian, caused him to be apprehended, and perswaded him to abandon the adoration of Christ, and to adore the Idolls. S. Vitalis laughed, and made a scoffe of these wordes, saying vnto the Iudge, who was called *Paulinus*: Thou shouldest do better to forsake these thy godds which are good for nothing, but nestes for scorpions, for spiders to make their webbs, and rats to daunce about continuallie: you should do better to adore Iesus Christ, Creator of heauen and earth. Then *Paulinus* commaunded that *Vitalis* should be tormented vpon the rack. The ministers forth with stripped him, bound his bands, and drew him aloft with such cruelltie, that they broke in sunder all his iointes: but all they could doe, would not preuaile to make him change his faith. Then the Iudge caused a great pitt to be digged, & S. Vitalis to be put therein, and stones to

be cast on him till he was couered, and in this manner the martyr passed out of this, vnto the blessed and heauenlie life.

There was a priest of the Idolls, who had giuen this counsell vnto *Paulinus*: as soone as the holie sainct was dead; there entred a deuill into him which tormented him, and he cryed out aloud saying; *Vitalis* thou burnest me. *Vitalis*, thou consumest me with fier. He continued in this torment 7. daies, and at the end, not able to endure the heat which he felt in his bodie, he threw himself into a ryuer, and was drowned. In such sort had he the reward of his euill counsell, whereas *S. Vitalis* had the contrarie. For he gaue good counsell vnto *Vrsicinus*, and God gaue him the grace to be his martyr, to the end, that loosing his temporall life for his loue, he might obtaine the euerlasting life in heauen. The Church celebrateth the feast of *S. Vitalis* on the daie of his martyrdome, which was on the 28. of April, in the yere of our Lord 60. or thereabout. Of *S. Vitalis* wrote *Petrus Damianus*, *Beda*, *Vsuarius*, and others.

The life of S. Peter the Martyr.

WE read in the book of Genesis that God set a Cherubin with a fiery sword in his hand, at the gate of Terrestriall Paradise, to the end he should not suffer anie one to enter therein, nor anie man should be able to go thither, to gather of the frutes of the tree of life, of which if they ate, they should liue for ever.

This Cherubin representeth the holie office of the Inquisition, put in the Church by God, to let and hinder anie heretiques to enter, least they should sowe therein their cursed and venomous seed. and should be the occasion of the perdition of manie soules of Catholiques. *S. Peter the martyr*, a religious man of the order of *S. Dominick* had this office: and exercised the same with such diligence, that by seeking the help and remedie of manie mens souls and deliuering them from heresies, he lost his lyfe, and found death, for he was martyred by the heretiques. The life and martyrdome of this holie Saincte, was written by *Thomas Lemnius*, patriarch of Ierusalem in the manner following.

THE blessed *S. Peter*, (honour of the order of the preachers, mirour of *Italie*, and defender of the faith,) was borne in *Gallia Cisalpina* which now is called *Lombardie*, in the cittie of *Verona*: though some saie he was of *Como*. His father and mother were heretiques, so that you maie see the light to aryse out of darkenesse, & the rose to spring out of the thornes. *Peter* being yet a litle child, his parents endeouored to draw him vnto their sect, and to teach him their falsc doctrine, and that they wrought one while with threatcs, another with deccites: but they could neuer induce him to come neere anie heretikes, much lesse to be present at anie of their assemblies: Verilie, it seemed that in that tender age, he vnderstood the prouerbe (though he had not yet read it) which saith: He that toucheth pitch shalbe defyled therewith; and that also which *S. Paul* saith: euill wordes corrupt good manners.

When *Peter* was seven yeres oid, being asked by one of his vncles (who was a notable heretike) what he had learned at schoole, he answered: that he had learned the Creed of the Christian faith, and said it all without booke which beginneth thus. *I beleue in God the father almightie maker of heauen and earth, &c.* and so he went to the end thereof. This curled man would haue periwaded him, and made him beleue an errour, not onlie contrarie vnto the lawe of God, but also vnto naturall reason, to witt: that the deuill was the maker of visibible things. The blessed child answered him, that he had not heard of anie such thing at schoole, much lesse that he had seene it wrytten in his litle booke in which he learned; And therefore he would not beleue it by anie meanes. The wretched heretike went with speed vnto his father, (who was his brother) and said vnto him in this maner, (as *Cayphas* said before time, when he prophecyed that Christ should dye of necessitie to saue the world) I feare that when this rhyllonne shall come to yeres, he wilbe our mortall foe. Then he told him what the child had answered vnto him, & further he periwaded him to take him from schoole, and to let him to some Mechanicall art, or handicraft. But there is no countaile against our Lord and mans industrie cannot hinder or disturb the prouidence of God.

The father of *Peter* did not remooue him from the schoole, hoping that when he had studyed *Grammer*, and *Rethorike*, he might drawe him then into his opinion. And to the end he might haue more fitnes and meanes, to learne the aboue named faculties, he was sent vnto *Bologna*, where although he was not molested with heretikes, (for in that citie there was none of them, as there was in their owne); yet there wanted not vnto him other conuicts and tentations of sensuallitie and carnallitie, which are wont to do much hurt vnto youth. This good *Peter* yelded not to these conuicts or tentations; for that he tooke heed of them: yet such happened, by the meanes of the other students being yong men, with whom of necessitie he was to liue and conuertie. The yong man considering the danger wherein he stood; he resolued like another *Iosephe* to leaue his garments in the handes of the adulteresse, and to be deliuered out of this trouble, by flying the occasions. This determination being made, he abandoned the world & all the pleasures thereof; his father, mother, and kinsfolk withall their errours, and tooke the habite of the order of *S. Dominick*.

In the beginning of his conuersion, he shewed verie great signes of humilitie, and because he had a desire whollie to quench and ouercome, the assaults and thoughtes of carnallitie, by which he had bene troubled in the world: he chasticed his flesh with fasting, & with double austeritie, so that he fell into an infirmitie, which brought him in a maner to deathes dore: for his mouth was so shut, that they had much adoe to open it with Irons made a purpose, when they gaue him meat. Although he was deliuered from that infirmitie more by gods prouidence then by anie humaine industrie, and though he altered and changed

his former rigorous abstinencie, yet did he not therefore alter his former content. Yea rather, he was holden for much more abstinent, which was the cause, that he had victorie against his particuler aduersaries, and all other which molested him, all the time of his life. And of this his Confessor was a good witness, who said: that he neuer sawe nor found anie mortall sinne in this blessed Saint. The same thing affirmed some religious men, with whom he had verie priuare friendship, saying: that they neuer sawe in him anie thing worthie of reprehension, and that his life was marueilous.

S. Peter was affable, courteous, and of good behaviour, and was most mild in conuersation, and not offensive to anie, he alwaies shewed himself to be the same man, withall manner of men, and at all times. Vnto all he shewed the simplicitie and sinceritie of heart, in which was apparant his ardent charitie, and perfect loue he bore toward God and to his neighbour. Being made Priest afterward, he said Masse euerie daie with great deuotion, and alwaies with the grauitie which is fitt to be vsed, in handling so soueraigne and so worthie a mysterie as that is, he was not verie long therefore, for he knewe well, that in this, and in euerie other thing whatsoever, the extreemes be perillous. For to saie Masse in great hast sheweth smale deuotion, and to saie it also with long delay, the deuotion of him that saith it, and of him that heareth it, is sometimes finished before the Masse be done. Wherefore this holie man held the meane, as a thing laudable, in not being ouerlong nor ouershort, and alwaies he continued that custome.

When he was a yongman he spent his time in workes of humilitie, as in attending the sick, lodging pilgrimes, and trauellers, and had a care to shut and open the dores of the couent: and though his yeares and age increased, he did not desist from those exercises. Though he was occupied in these externall workes, yet did he not forgett the internall, for he had his houres appointed for praier and meditation. He carried with him continually some spirituall book, and hauing redde it, he went examining euerie thing in his vnderstanding, that he might the better conserue it in his memorie. The B. Saint had an especiall care to studie against the errors of the heretikes of his time, to withstand and gaine saie them, and to confound them with preaching or disputing, vpon anie good occasion. And he profited so much, (by the fauour of God,) that in a short time he became a rare and singular preacher, and his fame was spread, not onlie thorough *Lombardie* but also in *Toscane*, *Romagnia*, and *Marca d'Ancona*. He preached in all these Prouinces, and did much good amongst the people, and as well in this as in hearing confessions, and confuting the errors of the hereticks, he spent 30. yeeres. When S. Peter entred into some of the citties, the people went to meet him with trompetts and banners, in token of triumph and ioye. And when he departed away, the multitude of people was such, that he could hardlie conuay himself from among them.

The cittie of *Milaine* aboue all the rest, was most affectionate vnto this good

good father; the people shewed it in this: When the holie sainte went to preach, the concourse of people which stroue to touch and kisse his habite was so great, that he was troubled and molested therewith exceedingly; whereupon they made him a chaire like a horslitter; and to saue and keep the holie Saint from this trouble, they carried him on their shoulders; and manie stroue to be first to beare it. Exceeding great was the fruite of his preaching, for that euerie daie some heretick or other was conuerted. Some that bore malice came to atonement, & manie publike sinners made publike confession, and amended their lifes. Our Lord thought good to graunt the grace vnto his holie Saint to do miracles, in respect that there were manie hereticks amongst the Catholikes. S. Peter preached one daie within the cittie of *Millaine*, in the Church of S. *Eustorgius*, & hauing ended the sermon, some deuout people brought vnto him a dumb man to haue his benediction. The holie Saint blessed him, put his finger in his mouth, touched his tong, and the man spoke presentlie, that had bene dumb t:n yeares; and all that were present wondred, giuing praises vnto God.

In the same cittie of *Millan*, this blessed Father disputed once in the middest of the hie street, with an hereticall Bishop, where manie Catholiques and heretikes were present together, and for that it was somer, the heat of the sonne anoyed them; where vpon the Bishop said to the holie Saint thus: *Peter*, if thou be an holie man as all this people auoucheth: desire God to send a cloud betweene the sonne and vs that the heat do not molest vs. The holie Saint answered: I am content to do it, if thou wilt promise me to forsake thy errours, and confesse and receaue the veritie of our faith. This ouerliberall bargain and match which S. *Peter* proposed, was displeasent vnto the Catholikes present, for they thought, if the holie Saint performed not that he had vndertaken, the heretikes should haue had iust occasion to scoffe at them, and they doubted it the rather, for that the skye was cleere on all sides, and not a cloud to be seene. On the other side the heretikes bad their Bishop with a loud voice, to confirme all that the fryer desyred, being assured as they thought, that he whom they held for their deadlie enemy would be prooued a lyer, and so they might pretend occasion to persecute him. Yet the Bishop (with the obstinacie visuall with heretikes) would not bind himself to that match, which the holie Saint perceiuing, and aswell to deliuer the Catholikes from all doubt, as to confound the heretikes, and in especiall to make the blindness and stubbornnes of the false B: who was their head to be known, made his praier vnto God, and forthwith appeared a cloud, which shadowed betweene the sonne and the people like a Canapie, vntill the disputation was ended, defending them from the heat that had anoyed them.

Another time disputing with an heretike, that was full of babling wordes, he prayed vnto God, and made him dumb, in such sort, that for a long time he could not speak a word. In *Verona* S. *Peter* healed a child that was at the point

of death with giuing vnto her his benediction, and putting his *Scapular* vpon her. The father of the child requested S. Peter to bestow on him that *Scapular*, and in stead of it, he gaue vnto him a newe one, and once himself being grieuouſlie sick, and the Physicians not knowing the sicknes, he caused the *Scapular* to be put about him, and forthwith he vomited vp a hearie worme with two heades, and was presentlie whole. In *Millain* he cured a man of the palsey, that had fīue yeares together kept his bed, not being able to vse anie of his limmes, and his name was *Acerbus*. Of the same infirmitie he healed a woman in a castle neere vnto *Millain* called *Caratre*, the woman was called *Carasta*, and had bene sick of the palsey seuen yeares. In *Mantua* he healed another woman who was at the point to loose her soule by her obstinacie, in that she would not make her confession: and the prayers of the holie Saint caused her to obtaine health both of bodie and soule at once. For she made a generall confession of all her life, and declared her fautes and misdeedes with such affection and so stronglie: that her speech was heard a good waie out of the house.

In the time of this holie Saint, there were manie heretikes in *Lombardie*, and Pope *Innocent* the 4. being desyrus to extirpate the cockle which was growne vp among the good corne, and to driue the wolf from among the sheep, created certaine Inquisitors out of the order of S. *Dominick*, and sent them into sundrie partes of that Province: and because he vnderstood that in *Millain* were men of hie esteeme, (as great lordes and other), who were infected with this venomous doctrine: he thought it necessarie to send thither some person of courage, and one that should be learned aswell as deuout. Hauing had notice of the constancie of S. Peter, and also of his great wisedome and learning, he made him Inquisitor of *Millain*, and gaue him verie large authoritie and power in the exercise of that office. The holie Father began to put in practise the office committed vnto him, and he vſed great care therein, and sought out the heretikes with all diligence, whom when he had found he punished seuerelie, and would not suffer them to take any rest or repoe. When he disputed with any of them, that were obstinate in their errour, and they alledged the holie Scripture (which they vnderstood in a wrong sence) in their defence, he said vnto them: Take you to help you all the whole Bible, and I onlie with the Epistles of S. *Paule*, will make you vnderstand that your oppinion is false, and confute you vterlie. Also he told them often, that in proof and confirmation of the veritie of the Catholike faith, if they would repent them of their errours, he was readie to enter into a burning fornice.

This holie and blessed Saint said also: I am assured, that I shall loose my life, for defending the veritie of the Catholike faith, but I am prepared, let death come when God shall please, for greater shall the fauour bee which I shall receaue of our Lord in letting me to dye; then the seruice which I am to do

to do vnto his maiestie, in loosing my life for his sake. He said manie times vnto his brethren, that he should dye by the handes of the heretikes, & that he should be buried in *Millain*: and it is euident that he knew it by the spirit of prophecie. When the time of his Martyrdome drewe neere, he exercised his office with more diligence, for he sought out the heretickes and molested them by all meanes possible. They seing themselves to haue such a seuerer aduersarie, began to treat & deuise howe to murther him. The holie Saint knewe the accordes made against him, as he declared publiklie in a sermon at *Millain* on Palme-sonday 14. daies before his glorious Martyrdome; in these wordes: I know very well that the heretikes haue determined to murther me, and haue laid downe the monie to them, whom they haue hyred to that effect: but let them do it when they please, for I thinke I shalbe vnto them a greater enemy after I am dead, then I am now being alieue.

The good Father was Prior of the Monasterie of *Como*, and departed from *Millain*, meaning to retorne the satterdaie before the octaues of Easter, on the 7. daie of *Aprill*, in the yeare of our Lord, 1252. and being on the midwaie, an heretike (a cruell and sacrilegious fellowe vnto whom the heretikes had promised a some of monie,) assaulted him on a sodaine with a naked sword, and gaue him manie woundes vpon his head, and yet the holie Saint shewed not any signe of feare, nor offer to runne awaie. The blessed Martyr had a frier with him, who began to cry aloud, and to call vnto heauen and earth for ayde. The cursed murtherer drewe neere vnto him, and gaue him some mortall woundes. In this while S. Peter the Martyr was saue vnto the earth, but he was not yet dead, He had begon to saie the *Credo*, (and proceeding therein yet other authors saie that dipping his finger in his owne blood he wrote vpon a stone, or as other saie vpon his *Scapular*, *Credo in Deum*, which is the beginning of the articles of our beleife, which he confessed, and forthwith he dyed) wherefore the cruell heretike turned toward him, and seing him yet alieue, fell on him and wounded him againe vntill he ended his life. The glorious Martyr saying the wordes, which *Christ* spoke when he yealded vp his breath on the Crosse. *Lord into thy handes I commend my spirit.* All these things were confessed by him that murdered him, for he repenting, took the habite of S. *Dominick*, and did great penance.

As soon as in *Millain* they vnderstood the death of this glorious and newe made Martyr, which was on the same daie; his bodie was carryed into the cittie with pomp, and the multitude of people which accompanied it, was so great, that on that daie they could not bring it vnto his Monasterie, so that his brethren laid him in the Church of S. *Simplicianus*, where a woman was healed of an incurable fistula, (as the phisitions esteemed it) onlie by touching the bodie of the glorious Martyr.

Notice being giuen vnto Pope *Innocent* hercof, and he having had sufficient information of the life and Martyrdome of S. *Peter*, thought it iust to